Infernal Conference:

OR

DIALOGUES

OP

DEVILS

By the LISTENER.

IN TWO VOLUMES

VOL. L

LONDON.

Printed for G. Kerrer, in Gracechorch Stron, and I. Johnson, No. 72, in St. Paul's Church Yant MDCCLXXII.

Internal Conference:

DIALLOGUES

DEEVITES



VOL. I

LONDON.

Trinted for G. Kritte, in Gracechnich Street, and L. Januscon, No. 2, in St. Peal's Charenty and MDCCLXXII. ordinant description of H E contraction of the cont

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to faye but they will you that he has no TOTHING can be more various and opposite than the opinions of mankind, respecting the influence and agency of infernal spirits. Some continually throw the blame of their vices upon the poor Devil; -take their word for it, and th are on all occasions the innocent dupes to his fubrilty and malice of they repres him as the prime agent in all their co plicated scenes of wickedness, and would fain persuade us, that so far from being the objects of our just aversion. deferve all our committeration and p From such representations one would be tempted to think, that if malicious bufy devils did but flay, in their a country, manking would be stands, and every frecies of wickeder

be foon banished from our then agreeable world.

Others there be who fall into the opposite extreme, and with all their power endeavour to clear the Devil of the slanders thrown upon him; whether he hath retained them as his advocates I pretend not to say: but they tell you that he has no hand in all the wickedness committed under the sun; that it is impossible he should have any influence on the minds and manners of men. Nay, some go farther still, even doubt of his very existence, and are consident that all their wickedness ariseth from another quarter.

My mind, I must confess, was long agleated between these widely different opinions: now I verged towards the one, now towards the other extreme; and for a long time continued in such painful suspence, that I would have given a world to have been satisfied in a matter of such vast importance in human life. But at length I obtained a full and most convincing discovery of this very intricate affair; and let who will deny it, I am perfectly

perfectly farisfied that, however jully the guilt of men may be charged on their own corruptions, infernal spirits do enit, and are fully employed in forwarding their wicked deligns and purpoles. Yea, Phave learned to much of the art and address of diabolical spirits in this matter, that as I shall, I trust, avail myfelf much of the very fingular discovery, so, from a principle of benevolence to mankind, I think myfelf fully justified without further apology, in communicating it to the public. allut many mombs of they day tome

Know then, that not far from my humble cot, there is a widely extended, molt tremendous and gloomy VALE, first formed, as is supposed, by some dreadful earthquake, or some other remarkable convulsion in nature. The confines of this valley, on the outfide, are every where nearly level with the furface of the ground, but the precipiee within is to the last degree horrible, infomuch that few have had fortitude enough to approach it. The anvalue, and we from them, the Vale Declarit B 2

INTRODUCTION.

of horrors. This horrid vale has long been supposed, by the credulous vulgar, to be the haunt of infernal spirits, and some people imagine that it is the only place on earth where they freely converse about the dark designs of their male-administration.

My curiofity continually prompting me, at last conquered my native timidity, and I resolved, if possible, to find an entrance into this unfrequented, unknown, and dreadful place.

But many months, I may fay some years, were spent in this fruitless search, and I despaired of success. At length, however, having entered a very large and unfrequented wood, one side of which led to the very edge of the precipice, as I walked a few furlongs down a gradual descent, gloomy beyond whatever I had seen before, I came to a huge rock, all overgrown with ivy and moss. It had the appearance of an ancient ruin, somewhat in the form of a pyramid; the bottom occupied a considerable space, and the spiral top was hardly concealed by the

INTRODUCTION

highest branches of the tall and agest oaks which surrounded it. Near the ground, by chance, I discovered an opening almost choaked up with baleful hemloc and night-shade. At first I thought that this could be no other than the cave of some ancient Druid; but approaching it, and having with much toil cleared away the noxious weeds, I found, what I had long sought for, an entrance into the dreadful cavity.

Here my resolution almost failed me, and I was at the point of relinquishing the long projected enterprize. At length I recollected myself a little, and resolved to descend into the place, though, as I thought, not much less horrible than hell. The passage, a little within the entrance, led downwards almost in a perpendicular direction; but its straitness, and the natural unevenness of the rocks that formed it, rendered my descent more practicable and fafe than I at first expected. Down, however, I went, fathoms I know not how many, ere I found mylelf at the bottom, and from an easy opening entered the gloomy vale. 115 . Maingu bond band

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Looking

INTRODUCTION.

Looking up, I faw rocks upon rocks projecting over my timerous head; and I perceived myfelf to be within the most hideous inclosure that fure ever mortal eyes beheld. The vale being solitary and gloomy as death itself, I said in my heart, furely if damped spirits are permitted to visit the earth, this must be their rendezvous, and two to one I shall see some of them. I therefore observed carefully my retreat; and by several marks on the rocks which formed it, I hoped that, on any emergency, I might be directed to the entrance of the cave, by which alone I could return to the society of mortals.

I foon found that my precautions were far from being unnecessary; for I saw, by the seeble light which glimmered in the place, a form most frightful making directly towards me. My heart bounced in my breast with terror, and swift as a hare prest by sanguine hounds, I ran to my little sanctuary. No sooner had I entered it, but the stend stalked up to the very door of it. The hair of my head stood upright, the blood ran down

INTRODUCTION. WI

my back as cold as Greenland ice, and I looked on myself as a dead man; having often heard of miserable wretches being torn in pieces by the talons of merciless infernals. But as the hideous form attempted not to penetrate into the cave, nor feemed at all conscious of my being there, I recovered myself a little, and reviewed it with less apprehension of danger. At length, he espied another of his clan, to whom he called, and with whom he held the following dialogue, which made fugh an impression on my mind, that I afterwards recollected the most part of it; and here present it to the worthy reader. The name of this devil, as I afterwards understood, was Avaro, and that of the other Fastosus.

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DIALOGUES

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I have been sould be the see that I you meked on myldlegas a clear man; latving of the board of miferable whetches being corn in cheece by the taking of merciles informals, a But us the distants form atcompaced whether properties incoming the carefunction freelest at all cabilious of my being there I recovered myfelf a bode, and reviewed ie while left enginelier from tit danger. At dentity, he etalogical and all all the when he called, and with whom be held the following distrigue, which made thisly on impression on no need that I bester. vards received the sense part of the and here predent it to the working reader. The name of this devil, as I chicowards enderficost, was Avano, and char of che other Exercise. A second second

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with you, on account of our netralin-D B B Vy golvons Line Sans of Releibne, I can next yourself any tearer. As for my present beater, the

DIALOGUE

Between Fastosus and Avaro.

- attimate tide Tolei Avanor divided a triver CO HO! Fastolus, whither fo fall at this time of the morning? Be not in fuch a hurry, but let a kindred Devil exchange a few words with you. Pray, how do you do, uncle? want a trucker to

Fastosus. Hah! my nephew Avaro-I little thought of finding you in the Vale at present. But I am glad to see you. Pray, how do you do it will I much minister

Avar. I thank you, Sir, I am pretty well, only tired with much exercise. But B 5

pray.

pray, where were you going in fuch a hurry? When I called to you, you feemed

to outfly the wind ! Fast. Indeed, Avaro, I should not be willing to discover my concerns to every enquirer; but I condescend to make free with you, on account of our near kindred and knowing you to be a true fon of Belzebub, I can trust you with any fecret. As for my present hurry, the occasion of it is this: The right honourable Madame de la Cocquette having an inclination to a fuit, of fome falhion never before invented, was thrown into a violent fever, through the dulness of the mantuamakers, who could devife no cut fuitable to her ladyship's desire. Finding her life to be in danger unless the was gratified. I was last night dispatched to Hell to procure a new pattern from the best artists there; and having got it, I was going post to France, to assist my lady's mantua-maker in cutting and finishing it; which done, I suppose I shall have a trip to London, to accommodate the counters of It delt significant to make the trop

Dial. 17) or DEVILS: 33 of Predeland with a fuit against the next court-day.

Avan. What! the courtly Fastosus become mantua-maker! I should never have thought of such an employment, for my part. You have now descended low indeed, uncle!

Fast, Indeed Avaro, your ignorance almost provokes me to be angry with you. But you need not be so much surprised at my concerns with the mantuamakers; for I assure you, that I am so much admired for my skill in dress, by both sexes of the human race, that there is scarcely a suit of cloaths made either for man or woman, without my direction. Nor shall you find a peruke-maker hardy enough to venture a wig on the block, ere he has had my opinion of it. In short, cousin, there is very little done, and, in dress, there is nothing done, in high life or low, but I have a hand in it.

Avan. If I have offended, my honoured uncle, I humbly beg your pardon; I affure you, I faid nothing or of diffespect to you: we all know that you

tree f

pirit is princely, your monarchy great, and your dominion very extensive. But indeed I never thought of your being conversant with taylors, barbers, and manua-makers.

Nevertheless, you ought to revere me as your elder and better, and not take upon you to call in question the truth of what I say. As for the barbers, they are a set of transformists established wholly by my dexterity; and but for my sovereignty over man, these transformations had never been introduced. Now the transforming trade goes on so successfully, that there is reason to hope very many will be at last transformed into the likeness and nature of our sable fraternity.

Avan. Pray, uncle, be not angry with me, if I don't speak altogether as you would have me, for you know I never had any inclination to learning or politemes; and I cannot help expressing my wonder at some things you say. Besides, I am amazed to see you look so thin; why you look like a skeleton! What have you been

been doing, or where have you been? By your looks, you might have travelled bares footed to the Holy land, or crept on your hands and feet to Medina, and wept forty days by the tomb of our dear friend Mahommet. You have not been on pilgramage, fure!

Fast. I thought, from what I had faid, you might have known that I have not been on pilgrimage very lately: tho

I affure you, I have often travelled to Jerusalem and to Mecca as a guide to those holy pilgrims. There is not one of all the bare-legged travellers who will flir their foot from home, till their good friend Fastosus is equipped in palmerian habiliments, to press forward in the van as their protector. Nor are these pilgrims my only vassals, for the superstitious of all denominations have with one consent

Avan. Well, but uncle, I am fure they worship me with fincere regard, as well as they do you; and I either attend them in person, or pour my influences upon every one of them, in all their religion.

gious

FAST. It may be fo, Avaro, but their profitution to coverbulnels hinders not their devotion to pride: for I have conducted many of this fraternity to the supposed sepulchre of Jesus of Nazareth, who in their own opinion were made fo holy thereby, that when they returned to their native country, they thought the earth itself unworthy to bear the pressure of a foot, which had trod the threshold of the adored sepulchre. These religious adventures (especially if they obtain some precious relicks, of which there are great store in Palestine) generally lift them so far above their fellow-creatures, that thenceforward they can hold no intercourse with the common people, left their supposed fpotless garments should be polluted with worldly filthiness. Nor is it uncommon for these fantastical devotees to imagine, that by their journies to Judea they have gained confiderably above the price of heaven. So that when they come to die, they have holiness sufficient for themselves,

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and a handsome legacy to bequeath, as an help-out to some poor brother who loves home better than the Holy-land.

Ayan. Ay, Fastosus, but then you may thank my brother Falax and me for your Jerusalem journies: none of them would have been instituted but through falshood, deceit, and coverousness. And I really think that we did excellent service to the great Belzebub and the sublime port of Hell, in imposing that cheat upon mankind. Though by the way, one would wonder that the reasonable mind should be so easily deceived, seeing there is nothing in any of these pilgrimages that has so much as the appearance of religion.

Often have I laughed in my sleeve, to see the foolish pilgrims, with holy awe and profound reverence, approach a log of rotten wood, fully believing it to be part of the cross on which Immanuel was crucified. Oh! how have I seen them congratulate themselves on their supposed happiness, if by any means they had procured a diminitive chip of an old gates

Fast. It may be fo, Avaro, but their prostitution to coverbulness hinders not their devotion to pride: for I have conducted many of this fraternity to the supposed sepulchre of Jesus of Nazareth, who in their own opinion were made fo holy thereby, that when they returned to their native country, they thought the earth itself unworthy to bear the pressure of a foot, which had trod the threshold of the adored sepulchre. These religious adventures (especially if they obtain some precious relicks, of which there are great store in Palestine) generally lift them so far above their fellow-creatures, that thenceforward they can hold no intercourse with the common people, lest their supposed fpotless garments should be polluted with worldly filthiness. Nor is it uncommon for these fantastical devotees to imagine, that by their journies to Judea they have gained confiderably above the price of heaven. So that when they come to die; they have holiness sufficient for themselves, and

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post, from the hand of a venerable priest, with his holy word upon it, that it was part of the cross! And to speak the truth, which you know I am not very fond of, these reverend gentlemen have words and wood equally plenty; for when one log is fold off, they immediately replace it with another; fo that this market will not ftop for want of merchandife whilft there is a tree left in the forest of Lebanon I would not on any account, that the world fould know that traffic in relicks is all a cheat, by the help whereof my dear children the Jerusalem priests get more money for chips of rotten wood, than the greatest merchant in Norway gets for his masts; and yards, &cc.

East. By what you fay, and I own it to be right, coulin, you and I must share the persons and divide the spoil betwixt us on the day of reckoning. You and coulin Falax have laid the mare very craftily, and I, by my haughty influences, drive the fools to it. Good Avaro, your game would not go well without my affiftance; and while you and I continue to floor

play

Dial of DEVILO

play into each others hand, we can real dily bring the two fools to meet each deceiving and being deceived. I mean we can bring the coverous fool and the credulous fool together. The credulous deserves the coverous fool with his money, and the coverous deceives the eredulous fool with his money, and the coverous deceives the eredulous fool with his rotten wood. Dear Avard, our work goes forward apace, and we field have them both at last.

Avar. No doubt of it, Faftofits; for both the coverous and over credulous are ours by common content. Our game could not well go better than it doth at present, for all ranks and degrees of people are subjected to our potent sway. No doubt but you have heard of that noble piece of architecture called the Triple-Crown, which I and my brother False made for our very worthy friend and sted-fast ally the Pope of Rome.

was not I the principal perion concerned in the work? But, Avaro, you have an ugly way of denying people the due honours of their labour. But for me, his

Holiness

Ioliness would never have thought of such an invention. And as I had the principal hand in it, I aver, that the best mathematician in hell could not have vented a more excellent piece. I have thought, ever fince, that the artful Falax cted his part with as much dexterity in the formation of that capital ornament, as when he and we affifted our venerable friend, Mahommet in composing the Alcoran. But the chief beauty of it was, to our hoary friend the pope, with greater confidence than if he had been one of ourfelves, exalt his papal chair above all that is called God. So that now, in the fense of the Romith impoltor, faving and damning depend no longer on the justice and my of the Eternal, but upon the will and pleasure of him who fills the infallible chairtens benitz gelnewigergen me nit elden

Were we any thing but Devils, whose hatred to Truth is implacable, it would have grieved us to fee how the fighed and fobbed, as if her heart would break, when the Impostor assumed the character of infalliblity. She knocked with violence at the the blocks

gates

gates of the bishop's palace; but then was no admillion for her there. - Sh begged and prayed that the inferior ranks of the reverend clergy would receive her but not one of them would fuffer her to come under their roof; so that the poor heaven-born lady swooned in the streets. and there was none to affift her. eyes became as fountains of briny tears, trickling down her radiant cheeks her locks were dishevelled, and her apparel hung dangling around her. In this mournful plight the went through all the freets of the mystic Babylon, uttering her lamentation in every public place, and in every concourse of the people. But as in former times the had piped to them, and none of the worshippers of the Beast would dance; so now she mourned to them, but none of them would lament. She stretched forth her hands all the day long, but none of them would attend to her; the venerable pope, father of the world, having published a decree, that none of them should suffer her under their roof, nor administer the least comfort to admor her

her in her calamity, under pain of the Rack, the Gibbet, the Wheel, or Fire and Faggot. Yea more, when his Holiness saw the importunity of Divine truth, and perceived that the would be a perpefual thorn in his fide, if not timely and wifely prevented by forcing her out of the world, clad himfelf in Vulcanian armour, fought for her in every corner of Babylon; when he met with her, launched his fatal fpear with papal force against her, that wounding her fo deeply, the fainted and fell to the ground, and no doubt had died if the had not been immortal. When the most holy bishop had thus deprest her, he cried out in devilish triumph, " I am the facteffor of Peter. The vicar of Christ. The pillar of Truth, the porter of beaven, and the supreme bead of the church." At which words, Truth entirely disappeared, and to this day has not been fuffered to fet one foot within the limits of the papacy.

Avan. It was a noble enterprize; nothing could exceed it. I am perfuaded, that the man who was in-dwelt by our brother Legion, and refided among the tombs tombs, was never capable of coming for near to us Devils in cruelty, deceit, and fallhood, as that same venerable man, his infallible holiness hath upon every occasion.

Fast. Indeed, Avaro, Legion, though a many-viced devil, is but a fool when compared to his Holiness; but it is highly necessary that he should be well qualified in devilism, seeing he is appointed Belzebub's great vicegerent in the Christian world.

AVAR. Great are the abilities requifite to such a station; and his holiness polsesseth them liberally. Did you ever hear,
Fastosus, the manner in which our Italian success was received by Belzebub the great, and his infernal nobility?

FAST. I suppose I have; but I have so many things to think of, that at present it has escaped my memory: therefore if you remember it, I shall be obliged to you for the recital.

Avar. With all my heart, I affure you it is well worth your hearing, for thereby it appeared that his infernal majesty had the deepest sense of our services, and conceived

apostolic chair at Rome.

As foon as fwift-winged Fame arrived at the gate, known by the name of Earth-Gate, The knocked violently, as you know is cultomary with her upon any emergent occasion; our friend Cerberus, the porter, no fooner faw that it was Fame, but he immediately fent a messenger to court, to inform his majesty and peers, that the ambaffadress Fame was arrived. In thorter time than a lawyer could frame a lie, Hell was all in an uproar, every inhabitant being big with expectation of fome important news from out friends on earth. Fifty of the nobility were dispatched from court, to congratulate Fame on her arrival, and to conduct her in state to the court-end of the city. The mighty Belzebub alcended the flam. ing throne, to receive the ambaffadress with imperial grandeur; and as foon as arrived, the was introduced to his fublime presence by Lucifer, prime minister of state,

flate, and in full court related all that had pulled concerning the change at Rome in the fyltem of religion: which definable news was received with all the demonstrations of joy damned spirits are capable of. Fame having finished her relation, the mighty prince, who sat on the supendous throne arrayed in all the majesty becoming his elevated station, listed his warlike arm, waved the imperial stepare for audience, and thus addressed his courtiers, his eyes blazing as burning surnaces, while he spake.

and sharers of my glory; from the just fense I have of your steady attachment to my interest and government, as hath always appeared from your unwearied study as far as possible to destroy the creatures of our arch-enemy, whom, constrained, we call the Almighty; and promoting to the utmust our common interest among mankind. From such considerations, I cannot forbear congratulating your highnesses on the happy turn our affairs on the earth lave taken, by the indefatigable pains and

gilant endeavours of our worthy friends nd genuine descendants, Fastosus, Avaro, Falax, &c., &c., as appears by the report you have just now heard from the mouth of our swift-winged ambassadress, Fame. By the industry of those worthy spirits, worms of the earth are wrought up to fuch a degree of pride and felf-conceit, as to une enterprizes that we, who are of relic-race, could not accomplish; yea, even to assume prerogatives which never ame into our minds. My noble lords, there is reason to believe that this revolution will prove a leading step towards a very plentiful harvest. I signify it therefore as my will and pleasure, that your highneffes take special care that the lodgines at the court-end of the city are kent in due repair, as henceforth we may expect at every term, numerous shoals of popish priests of all ranks, to take up their relidence with us; and you may be fure they will take it very ill, if they are not accommodated according to their quality as challe too mus ago

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1 think, my lords, it is worthy of observation, that all the missionaries we eyer dispatched among the heathens, could not prevail with poor pagan priefts to aspire to that degree of impiety which the pope hath now assumed. I hope, my lords, that Truth and Holinels are in a fair way of being banished from the face of the earth; for I am perfuaded, that this universal father, his cardinals, legates, and bishops, will exert all their influence to promote our interest in the fuppression of our enemies." Having said this, a flaming billow rolled over the imperial feat, and fo ftunned the good old prince, that he could fpeak no more for a feafon.

FAST. All those things I well remember, now you have mentioned them. But I want to know what you have got in that leather bag. You are not become nailer, fure?

Avar. This bag, fir, contains a thoufand pounds, which a certain attorney, a dear child of mine, wants to have depofited in some place of security, as he has

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not at present an opportunity of putting it out to generate, an encrealing faculty with which all his other cash is endued. This same gentleman is a person of great worth, ready to affilt the rich and great, provided always that his good deeds are handsomely rewarded. But so cautious and prudent is he, that he utterly abhors parting with even fo fmall a pittance as a guinea, to relieve a poor distressed tradesman; and indeed for this very fufficient reason, that he cannot, in such a case, obtain land-fecurity for his money; fo that if the poor man is ever so honest and he must even reconcile his thoughts to a dungeon, or feek relief from another quarter; for our worthy lawyer would part with no money to deliver him from it. His present fear is, lest any of his poor neighbours, knowing that he has plenty of money by him, should, by their pressing solicitations, over-persuade him to part with a little to help them in their diffresses, for he, like many other honest men, is determined to keep what he has

force place of fewering, as he bes

got, if one half of the parith should die.

FASTA By your defeription of the worthy lawyer. I may expect his children as any pupils after his deceased it I warrant. nie, Avaro, before their father is halfroom fumed by the worms, I shall there bowing and cringing to me at their god. I have remarked for fomenthousands of years, that when the parents have wolshipped the god Avaro, by giving themfelves up to coveroumeist for the mol part, after their decease, the children have made choice of me and our confine Prophanity for their patrons. Surelying if coverous parents knew, what courses their children would follow when their heads are laid low in the grave, and their fouls full lower in Hell, they would quarrelo with their god Avaro, or die with grief one the prospect, add to make of

Avar.) Aye, luncle, but there is not one of all my numerous disciples who knows me by my proper name; and I am by far too subtle for them to find out the cheat. My English vassals, for instance,

commonly worthip me under the falle names of industry or frugality, prudence or laudable care; but there is not one of them who can be prevailed with to believe himself a worthipper of the devil Arero, which is you know my true and proper name.

Fast, Nothing equals our fucces; for you damn the parents by coverousnes, and we damn the children by pride and prophanity. Good Avaro, we have them hip and thigh; it is but a few of all the mundane race that we lofe; and those also we should have, if they were! not forcibly taken from us: but this is one comfort, that if we must have the mortification of feeing any of the human race get fafe to heaven, we have allothe pleafure of diffurbing and diffracting their minds on their journey; and many of them we bring to the stake or gibbet, under the direction of our good friend Crudelis, who prefides over those hells upon earth known by the name the holy inquifitions. The control of sheet or all ad

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Avan Hells did you fay ? Right, hells indeed! One hely inquition goes beyond an hundred of our fraternity in the art of cruelty, which you know is the first of the learned sciences at Rome. Such wonderful inventions for tortur ng. one would have thought could never he been contrived. .. What ingennicy does the rack display! How excellently formed for exquifite torture ! What an ape refemblance of the infernal furnice is the daypand A contrivance worthy the most skilful among the Belzebubian artilla. But their watry torment, the gag and pitcher, is what raifes there much in my effects. Almost every blackhead hath forme notion of a hell of fire ; but it is peculiar to the skill of an holy inquisitor to contrive a hell of water. In this, Faftofus, we must all knock under to them, for indeed they are our betters. And to enhance their merit, their torments are inflicted upon the unhappy wretches who fall into their hand under a shew of the greatest fanctity towards God, and pity to the unhappy victim of their cruelty. And so very firetly ti facti C 3

o DIALOGUES [Dial.4.

do they and their affilting familiars observe the rules of inviolable secrety, that the world can never know the hundredth part of their villainy.

Fast. Secrely is indifferfiably necessary to a people so much devoted to our interest as the worthy inquisitors and the rest of the Romish clergy are. Were it known to the world what methods they take to aggrantize themselves, and support the papal hierarchy, the chear would be discovered; the sabric would fall to take a groundy take to draft by which they have their wealth would soon be at an end, and their everences be brought into contempt.

Gertainly the great Belzebob will deal

gratefully with the holy father at Rome, and his cardinals, inquificors and bishops, when they arrive in Hell. For my own part, I stedfastly believe that if our good friends the popes and inquisitors are not served below their quality, they will be put in possession of the seats on the right hand of his majesty's throne, as our friend Mahommet and his musties were in those on the lest. And when their extraordinary merit

merit is considered, our infernal nobility will have no need to grumble at their advancement; for nothing less can be deemed adequate to their uncommon merit and usefulness in confirming our dominion over mankind. And so fervently have they our interest at heart, that it would be very extraordinary indeed, if any of them should be lost, and fall short of our dreary abode.

Avar. The basest ingratitude to use them otherwise, Fastosus. For my own part I shall always give place to a pope or inquisitor, and I think it is the duty of all our sable fraternity so to do; for when their inferior species is considered, it will appear that they not only vie with, but even exceed the most dextrous among us in many things.

Fast. I am thinking, Avaro, of the easy station you have got, in comparison of mine: you are concerned but with a few, I am concerned with every one. You chiefly serve the higher ranks of people, but I am hackneyed night and day by all sorts of men, from his holiness

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the pope to the hermit in his cell, from the queen on the throne to Bridget the farmer's maid. But was it not that I find my account in it, and by that means am adored as a divinity, my princely mind would never submit to such constant drudgery.

AVAR. Good Fastosus, I speak it with reverence, but you are exceedingly mistaken in my bulinels; I affure you, it increafeth every day upon my hands, and requires very constant application, infomuch, that for these twelve years I have not had time to close my eyes for one refreshing nap. Ah uncle! I am concerned with, and for many; and with none more than with the fons of the myflic Whore. This old bawd, with the scarlet gown, hath many children, who fwarm as locusts along the face of many European countries, and eat up the good of the land before them. And there is not one amongst them who knows how to fpend a day without my company. When I would gladly lay me down for a little reft, one or other of them conjures me up

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to enquire after pay for this funeral male, that difpensation, or cother pardon. For, you may know, that with them there is nothing to be done without ready cash, for they never give credit.

Fast. That old proverby " Money answereth all things," seems well adapted to the teners of your disciples, Avaro.

Avan. Wonderfully adapted, fir P very wonderfully adapted; for money forwards their devotion vally, and helps them strangely on in their way to heaven. Dear children of mine I own them to be for, notwithstanding their pretended love to devotion and the fouls of their fellow-creat tures; if a poor man travelling from earth. to heaven, should happen to be arrested by any of the officers of purgatory, (who make it their buliness to way-lay travellers) and be turned over to the tormentors; if fuch a man has not left a fufficient fum for purgatorial masses, and no well-disposed lay-person is found to supply the deficient affets of the prisoner, he may lye, if it be possible, till he is burned to tinder, creany parson of the convent will put one C 5. hand

But on the other hand, if a fufficient fum is left for maffes to be faid to the lady of Loretto, St. Dominic, St. Dennis, or any other eloquent faint, all the parfons will apply as chearfully as young dromedaries, and put their shoulders to the work like so many bulls in a yoke, till they have cleared him of his prison. You may always be sure that with them, according to a well known proverb, "It is money that makes the mare to go."

Fast. I pray you, Avaro, where does this fame purgatory stand? I have often heard of it, but never could meet with it, either in this or the other world, notwithstanding I have fought it with care.

AVAR. You have fought for it in the wrong place, uncle; you should have ran-facked the brains of the pope and his clergy; for there, and no where else, the chimera is to be found. It is only a scheme to get money, that I contrived for them; and hitherto it has answered our highest expectations; for by this craft the parsons have great emolument.

FAST.

Fast. This I do know, that nothing is more attractive of the attention of their reverences, than brilliant gold; for the fake of which, fystems the most absurd are imposed upon manked, with the sanction of priestly authority: indeed, it is presumed that these holy men will authorise nothing but what is lucrative. O the wonderful trade of priestcraft! Indeed, Avaro, I begin to think you a devil of good abilities, and an honour to the race of Belzebub.

Avan. I am highly obliged to you for your good opinion, fir; and affure you, that were you acquainted with the fystem of our government, I should go near to rivet myself in your esteem; an honour which I much desire, and in order to which, I shall relate a certain affair which wonderfully displays the genius of priest-crast, and gives the most just idea of the doctrine of purgatory.

FAST. I shall be glad to hear it another time, cousin; but for the present I must be gone, to forward my lady's robes; for

DIALOGUES [Did to the mantua-maker dare not touch them before my arrival at Paris. Exactly four hours hence. I shall give you the meeting. Avar. I shall think of the appointment, uncle. Success to your enter-Prize in a sici di proporti : qui colette quante de time there have men will enclosive nothing but what if becomive. O the vestlerful Langue of production bules, Augustine liken to my to heat a uliquicula so nigod ties, and year hopogeness the run of Pelwebsite and topestal got in ... dades so dwarf Lan highly obliged to you for your good opinion. The se and colline, you that were nouneapospored with the littlesh of man og block I should go new to river myself in your estrons and house which I much define, and his order to which, I thall relace a cerenin office which thing to suite and a sublib alkinobana off to apply the frequency enough bina where DIALOGUE raison ti mad or halp of thick to read or times confirm but for the present Line 11 be disertional a diel verdenment or many CILL OF THE COURSE OF THE PROPERTY OF THE PROP

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BEING acquainted with the appointment, I chose to wait for their coming, but was so alarmed at what I had heard and seen, that I lurked close in my retreat, not daring to attempt any discoveries. At the time appointed I perceived them walking up the valley; and as they drew near,

FASTOSUS faid, Yes, Avaro, I affice you there was great joy in the court of Verfailles on account of my arrival, and that both amongst the French and English ladies: the latter of whom are the humble service imitators of the former; which tends so to chagrine some, and give pleasure to others of them; that by this means contentions run very high among the French ladies. One part complains of the English, as no more than the apes of the French; these are they who would monopolize all

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the finery to themselves, therefore their tensure of the English ladies is not to be regarded; the others boast of their superiority, and are not a little proud of their dominion over the fair Anglicans; who, they suppose, dare not attempt to introduce so much as the pattern of an head-dress, till it hath had the approbation of the French. But to drop this for the present, Avaro, I shall be glad to hear the story you mentioned before we parted.

It was this, fir, There was a gentleman in Provence, a steady member of the holy Roman catholic church, who died lately, and as foon as dead, his pious, relations made his death known to their reverences the priefts, in order to procure their good offices, in behalf of their departed friend, whole foul, it was upon no ill ground feared, was hardly white enough for heaven, and would therefore be obliged to call at Purgatory, for an effectual cleanfing, ere he could proceed further upon his journey. The venerable priefts no fooner, heard of the gentleman's death, than they prudently began to confult the good of the church, and what means appeared

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appeared to them the most likely to feather their own neft; as this mutt needs be don either by the life or death of the life This being their fole intent, it was una mouthy agreed to refer themselves to in direction, and an interview in the apart ments of the principal/was requested. 1. E ing at that sime in the neighbourhood, if immediately granted their petition, and prefented myfelf among them, in the principal's chambers, a place very familiar to me. The reverend old father was no fooner awate of inylarrival, than the arole from his feat, fell profirate before mey to do me humble greetings withall expressing th most grateful fense of my care and condess cention, in coming to foon to their affiftance.

Humble falutation past, the principal address main the following learned mainer, "Worshipful Prudence," for that is the name I am known by among them, "we have an affair of great importance to lay before you; and with the profoundest humility will we thank you for your advice."

Fast. Nay, Avaro, if you talk any thing about that same humility, I'll not stay a moment longer, for I hate the nature of it.

You need not be offended, fir, for the gentlemen in question have as little of that are your heart could wish for. It is of that as your heart could with for. It is not the nature but the mete hame of hit mility which force the puspoles of priest-craft; and which he and his brethren so much admired. And you know, Sir, that the name without the nature of humility is nothing but pride in disguise.

Fast Well, I am glad they have no more of it, for that humility is a fellow whom Labhor; but I thank my flars it is very feldom that I meet with him: however, when he and I do meet, we as naturally quarrel as the elephant and the most grateful feute of my care a corpo

Awar I affured them of my affiftance, and the old parson were on with his story, "Oh! thou priest governing spirit, said he, thou must know, that about eleven of the clock, last night, a neighbouring gentleman went out of this into the other world, leaving behind him an efface, up wards of ten thousand pounds per vannum, devolving to an only fon, and to this convent has left no more than fourwood in the for I been the nature of it.

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fcore crowns, for the falutary work of delivering his poor foul from th dreadful flames of purgatory. I do not know, indeed, but our great lady, whom we ferve, might be fatisfied with half the fum; but we thy fervants are not so easily pleased. It is our pious delire to procure as much of the young man's estate, as by any means we can, for our own private uses as none of us can tell what we may want before we die. Befides, we do not know but to large an estate devolving unencumbered upon him, may be the means of ruining the foul and body of the inexperienced youth. Now, we, as the holy guardians of his falvation, think it necessary, for the good of his foul, to cut off as much as we can of the fewel of his lufts: well knowing how dangerous riches are to the laity. Thus, great patron, I have revealed the pious intent of our venerable brotherhood and, lovely spirit, if thou canst by thy advice serve us in this matter, we intreat thee to do it; for our eyes are

to thee, and our hearts are open to re-ceive thy instructions.

Fast. Who could have thought, Ava-

ro, of any of your disciples being dispoled to fuch exalted piety? However, it was piety of the true Romilli stamp, greatly admired by the venerable clergy.

Avak. Well, faid I, molt reverend father, let not your pious mind be afflicted about the young gentleman's loul. Let you and your worthy brethren observe my infleuctions, and I shall uncertake to put you in possession of the greatest part of his effate; Which, as you justly observe, will greatly redound to the facety of his

bookerfure that you bury the old gentleman with as much leeming forrow and devotion as thight be expected from a well paid parson; yea, with as much feigned courtely to the heir, as if the decealed had Tefe you five hundred pounds? Then be fifte to lay mais for him to your lady, Bt. Dottlinle, St. Francis, or to the faint of your convent, as food as possible. That being done, let a skilful messenger from

your reverences wait on the fon and heir, to tell him that, alas! his poor father is got much deeper into purgatory, than was expected, on account of fome fins which he had concealed from his confessor, which fins, because they are hidden, will take a great deal of burning, unless expiated in nime; by frequent maffes. Tell him that you are not certain, but you hope, about two hundred crowns, laid out in maffes to fome favourite, loquacious faint, may go near to procure his deliverance, This news will probably fo furprize the youth that the messenger will receive the money, and his hearty prayers into the bargain for if he is a good churchman, it will not be easy to persuade him that your reverences only aim at picking his pockets. b rood salt Sas barrel esv Hid

Having received the money, you must take care not to go any more to the young gentleman, till the time that all the masses might have been said then go to him again, and tell him that by servent application you have at last got his father's foul within a few yards of the sorface of

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the flames, that you cannot possibly restore him an inch farther till more masses are faid for him, and that you think an hundred crown's worth more may, in all probability, clear him : this being received, take care not to visit him again too foon, but wait till another quantity of maffes might have been faid. At a proper time, go to him again, expatiate much upon the piety of your brethren: tell him, that by their endeavours, his father was quite discharged from the court of Purgatory, and was just going to be turned out at the heaen-end of the town, when it happened, most unluckily, that there came up the foul of a woman, whom he had debauched in his life-time; that this malicious woman had brought an action against him, the bill was found, and the poor old gentleman condemned to hercer burnings than before, which may last for many years, unless a speedy supply of money is granted to procure friends in heaven to intercede for his release. This scheme will procure you double the former fums : you know, father, hidden fins take a great deal of burning.

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Six or eight months afterwards, go to the young gentlemm again, and tell life that you hid out his last money to the best advantage, that with it you procured half a dozen of the best orange in heir co plead his father's caulty who, by the fervent Suplications, had at last prevailed; that the old gentleman was delivered from his torments, and was led in triumph to the gates, to be dispatched immediately for glory. But, as his unlucky stars would have it, just as the porter opened the gal there came up the foul of a mendicant fru whom the old gentleman had in his life time unhappily beat, and now openly accufed him of this almost unpardonable crime: on which account he was remanded back to more exquifite torments than ever. Tell the young gentleman that this unhappy accident caused such grief to the brethren, that there is hardly any one of them able to fay Ave-Maria; and that some of them intend, as foon as their strength will admir to go to Jerusalem, to try if by any means they can procure his deliverance at the holy crofs or fepulchre. PACKY.

co lou know avery well, croverene facter, what scader and pious strain to nell your hory wand so make it penetrate the deepert u can thed a few encodile mannoper its if you maning wiley, won marin this cafeli fell your teste at thought a each Be fore thus always to find a fome impediment or other to the old man's releases you may bring him often to the tes, but if once you let him go through, I your hopes are over from this guarrer. Care thould also be taken to sinform the young heir of the tremendous outles the pope has denounced against those impious children, who enjoy their wealth and cafe, whilst they suffer their poor unhappy barents to lie roalting in purgatory; rather than pay the priests for delivering them. of

FAST. Aye, Avarol. But what if the young gentleman should have sense enough to see through the villainy of the parsons, and courage enough to resule the money?

How then, cousin?

Avar. That was what I was going to tell you, fir, for continued I, if, fir, young squire great-purse should have sa-

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gacity enough to see through your scheme, and deny you the money, let one of your most devout brethren assume the ghost, from night to night haunt his dwelling, and in an articulare manner utter in the name of the father deceased, the most dreadful curies against his undutiful son, who possesses against his undutiful son, who possesses whilst his poor father sees broiling in the slames of purgatory. By these means you may procure either all, or most of the estate to yourselves.

FAST. An excellent scheme! and from what I have known of those reverend worthies, exactly suited to their taste and

principles.

Avar. It was so, as you shall hear, for I had no sooner sinished, but the aged father, who was not likely to live to say many more masses, arose, and with tears in his eyes, thanked me a thousand times for my cordial advice: protesting that nothing could be better adapted to the end proposed, or more agreeable to the principles both of him and his brethren: assuring

me that they would follow my directions as

invariably as Santra does his orbit.

Past. By this account of the Romilla priests it appears that they are at no loss for merchandise. Purgatorial sire, hely water, masses, dispensations, pardons, &c. are commodities which do not require a very large capital, and yet are attended with considerable profits. The great parsons, over and above the tythe of the lands, have very advantageo us crast by this means; but between you and me; cousin, it is all the merchandise of the scarlet strumpet.

AVAR. It would be dangerous to our interest if the world should know the truth. Then our great vicegerent would be worshipped as a god no more; the wondrous beast which ascended out of the sea of ignorance and error would be torn limb from limb, and his carcase be given to the

hawks and ravens.

FAST. So then I find that you are a papift as well as me. I myfelf have large concerns among the clergy, and with none more than his holiness the pope, the great parson

parlon at Rome; the parlon of the parfons. This universal parson, though he pretends to be descended from Peter my enemy, hath conceived fuch a good opinion of my abilities, that he will not make a decree, nor publish a bull, till I have put the finishing hand to it. You know, coufin, that I am none of those who are backward in shewing their opinion, but readily dictate to all who refer themselves to my direction. As to his holiness, notwithstanding he is the father of the whole churchhe is my humble servant; and, as I said before, consults me upon all occasions. The advice that I give, in general, is, that by all means he take care to keep up his authority over the consciences and liberties of mankind; and the same advice I give to the clergy in general; hence every parson attempts to reign within his own district, despotic and supreme over the consciences of the people, who are obliged under pain of damnation to honour him as the plenipotentiary of heaven, and the arbitrary diffributer of bleffings and curies. I advise his holiness at all Vol. I. events

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events, to support his infallibility beyond the scriptures of truth, and his supremacy above the laws of God or man. This Tame advice I whilper in the ear of my clergy in general, who to a man agree that the feriptures shall not pass with toleration, unless it is dreft in the garb of their interpretations; as fuch, and only as fuch, it is imposed on their parishioners. The good old vicar never contradicts any thing I fay, notwithstanding he knows at the fame time, his pretentions to be a cheat; but to the utmost of his power follows the directions of his adored Fastofus; and never did mortal man thew more implicit obedience to the monarch of darkness.

AVAR. So then the papilts worthip his holiness the pope, and he worthips the devil Fastosus. Is not this the system of the popish divinity in a few words, uncle?

Fast. It is so; and a system adhered to by many who are called protestants: for with such love to wealth and honor have you, and I inspired them, that although

though as reasonable beings they must know that, the almighty ruler will bring their ways into impartial scrutiny, and judge them for their falacious guile, yet for the sake of worldly riches and honor, at all events, they resolutely follow our directions.

AVAR. Aye, fir, that is the heaven of the priests: they both seek and have their reward. The fat of the land is in their possession, and they are honored as the directors of conscience. And yet they are the successors of the apostles, who had neither silver nor gold; and yet they are the ministers of Jesus, who would not receive honors from men. And yet they are the most humble creatures that ever lived; and yet it is death to contradict them.

FAST. Having made fure of the mighty father of the world, his holiness of Rome, to join iffue with us in promoting our interest among men: I have an excellent device to insure all the other ranks of his dependent clergy to our interest likewise. The patriarchs and cardinals are sure to prove loyal to the pope,

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and of confequence to us, from a hope which I have inspired each of them with, of one day afcending the papal throne himself. The loyalty of the arch-bishops is insured by the hope of a cardinals hat, and their right reverences the bishops, are sure to remain inoffensive animals, in hope of attaining, in some future period, the archiepiscopal dignity. The same device runs through all the other ranks of the clergy, and thereby they are all rendered my humble fervants. By these things it appears that we are likely to have a very plentiful harvest.

AVAR: Doubt it not, Fastosus. Belzebub's regions will be well provided with gentlemen in holy orders, who are so dextrous in managing the cheat, that it is carried on, unperceived by their adorers .-Look ye, Faftofus! who comes? 'Tis Crudelis! . Where do ye think that deformed spirit can be going now?

FAST. He is on the scent of blood, I warrant him. By his nature, he might have been got by a panther, and nurled by a mountain bear.

Avan. Let us call him, fir, perhaps we may learn fome news of him. So, hol Crudelis, what, not a word with you?

CRUD. Hah, gentlemen! are you here? I did not think of meeting with you, my dear friends and fellow defroyers. How do you do, Fastosus? and how do you Avaro?

BOTH. We are pretty well, couling only jaded a little with constant application to business. But pray, Crudelis, how have you been employed of late?

fear me. I have not been idle, I affure you. Do you suppose that I can pick up no game in Britain in this goldenage it Is you do, you are greatly mistaken. It is true, that some of the late kings of England have been my avowed enemies, and as far as in them lay have expelled me the kingdom. But be they as vigilant as they will, I find opportunity of breaking through the sences which they have reared against me; when you may be sure if I cannot get great, I pick up small game; of which I can only

give you a very small specimen at present. In one place I persuade an ambitious child to poilon, or otherwise kill, an old cumbersome parent, who will not die without wiolens measures. I prevail with a rogue. in another place to dispatch his woman, and her brat, to preferve his own reputation and estate. In a third, I stir up an ambitious fervant to kill and plunder his mafter; and frequently I can prevail with one gentleman to kill another in a duels for fome punctilio of false honour. And fomerimes, I perfuade the despairing wretch to lay violent hands on himself, defroy his own miferable life, and by doing fo enter upon another infinitely more milerable. Then I take to my heels, and am followed with a hueand ery all over the nation. But thank you, I am too swift for them all: I never give them time to fay, " Crudelist is here." But they often fay, 15 thefe age the tricks of that horrid devil, Crudelis." reaccent through the rences "called

Yesterday I was attending a duel, which I myself stirred up, (as I suppose you know that all duels are of my instigation,)

fo it was here. I perfuaded the gentlemen combatants to fight with sword and pistol. hoping that both would have fallen in the action. But though my delign was good, as ill-luck would have it, it miscarried, and only one of them bit the ground however, I am not without hope that the other will be hanged for the murder, and if fo, then I have my defige. I affure you gentlemen. I use my utmost endeavours to throng the nether regions/ O my brother destroyers ! I could tell you fach stories as would make you bless yourselves, and adore the prince Crudelis. These are but trifling things, thrown in to what your appetite against the next opportunity. Then you fhall hear, But for this time I must be going. Adieu. gentry, for I smell blood at a distance.

Fast. Tis amazing what power this deformed fiend hath obtained over mankind i what ills, so very different from the principles of humanity, that he hath by his barinsinuations introduced. What is very surprizing, he hath made mankind more cruel to one another, than we infernal

will:

spirits are among ourselves. He stirs them up to destroy and devour one another; but we are never known to quarrel among ourselves, nor to make war upon our own race: be that the part of soolish man; we devils are masters of better policy. This very Crudelis himself, sanguine as he is to devour blinded mortals, lays aside all his voracity when he joins our black assembly, and is as tame a devil as any of us. Well may you and I destroy with success, when such a desormed lump of hell as Crudelis, is made welcome among them.

Avar. But with your leave, fir, as Crudelis is gone, let us resume our discourse. I remember before he interrupted us, you briefly hinted that you were somewhat addicted to religion, and that you are a papist too. I was never wont to consider you as a religious devil, much less did I think that you assumed to yourself any of those distinctions, which divide the professedly Christian world. I thought formerly that, the great Fastosus had dwelt only in king's courts, with people of soft raiment, and occasionally waited on the nobi-

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lity and gentry, at their country-feats. What the devil, Faltofus, a papift too?

FAST. In reality, Avaro, (to make use of a human phrase) your ignorance is enough to provoke the very devil. Do not you know yet, that if I were not Jack of all trades and religions, I could never maintain my fway over men as I do. I have very great concern in religious matters, I affure you, and that among more denominations than some people like to hear of. Sometimes I am among the Pagans worthipped as an arch-flamin, and prefid dent of all their religious orders. Very frequently I have the honor of filling the papal chair, then I am adored under the venerable names of Pius, Innocent, Benedict, &cc. accounted the universal patter, head of the church, and father of the whole world. Occasionally, I sit as judge in the holy inquifitive tribunal, where Concupiscentia and I are adored as divinities. Now I am an holy mulfulman, and fliled, his reverence mufti Muly Alab. Then, before you are aware, I am thut up in a cloifter with the nuns and friars, in and your Dista sin or sooi whom

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whom I make more proud of their pretended chaltity, than a thousand saints are of their real graces; on such occasions, I am known by the name of the venerable matron Humility. It happens alfo, that I am obliged to metamorphose, myself into a capuchine, or a Palmerian friar, and in that thew of felf-denial I beg my bread from door to door; by these means I teach the fantastical devotees to be more proud of their awkard form, and voluntary humility, than a wife earl would be of all his landgraviate. Anon, I change my station, and find myself an abbot of a convent, where my depending priests and brethren worship me under the name of the holy father. Then, very foon after you'll find me attending the worthy confessor in his visitation, when to be sure I persuade his self-conceited reverence that he is well nigh as pure as the most holy mother pope Joan, a fortunate lady, who a few centuries ago became head of the church, and mother of the whole world. The hermit, in his cell, on the mountains of Ararat, frequently offers his adorations to me, and for my part, in return for his obsequiousness. I am in nowise sparing of my exalting influence. It persuade the world-abdicating wretch that, his solitary residence in that holy asylum, far more than merits a mansion in heaven, and at his peril that he stir not one foot from thence, to go down into an ungodly world: the mountain top, or a cell in the desart, being the best place imaginable in which to merit everlasting glory. The worthy hermit admits my doctrine to be true, his favourite passion is gratisted, and he obeys implicitly my directions.

Avar. Then his eremitical reverence never questions the goodness of his heart, I perceive. He knows not that he carries a spring of iniquity within himself, even to the defart, or the mountain's top.

Fast. No, no, he fears no evil from within. If he gets to a distance remote enough from the rest of mankind, he can repose the greatest considence in his own heart; and thereby proclaims his folly to all the world. I affure him that, if he will remain during life in his cell, when he comes to die he will have holiness suf-

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ficient for himself; and a large redundancy, by which he may help fome poor

friend out of purgatory.

Avar. Hey day I how different was Paul's doctrine from yours and the hermits, Fastosus! He afferted that by the works of the law no flesh fiving should be juffified; but you and he believe that by the works of the law a man may be more than justified. Yea, that by observing of things no where commanded in the law, fuch as forfaking fociety, counting beads, and mumbling prayers, he may, not only justify himself, but help another to justification. Thoog not another men

FAST. Ay, Avaro, the hermit believes fo, but for my part I believe no fuch thing thing. I know better, though I thus delude him. But to pass on with my story, I can tell you, I have a good deal of employment among your disciples, cousin, and with them I work wonders of compelled generofity. I meet with many who never had the heart to perform one virtuous, benevolent action whilst health con-

that the party in

tinued; who, when they perceive that they must come to a reckoning in the other world, are very affiduous to have their accounts' balanced aforehand. I perfuade them to leave a maffy fum to this-hofpital, to the other parish, or to certain meeting-houses. When I thus direct the will of devotees, one leaves gold enough to build a chapel for our lady, a fecond doth the like for St. Peter, and a third for St. Dominic. But in general they are most fond of faints of their own rearing, the greatest part of whom are now made constellations in the nether sky, and courtiers to the prince Belzebub. Aft you me, Avaro, what end the testator has in those pious legacies? I tell you, by this time he fees that the manner in which he got and kept his money, has not the leaft! tendency to fave him from destruction; and he knows but one way to avert the impending judgment, that is to leave his fo and fo gotten meney for the good of the church, and that, he is told, never fails to fanctify every measure taken to procure it. Some of those deluded testators

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period, their names will be enrolled in the pope's bible; and their fixines adored in the Christian pantheon, at Rome, where all the gods of the papal hierarchy are enforced.

Avan. Good Fastosus, I really think that, if the papitts would act in character, they should dedicate their temples to St. Judas, St. Demas, St. Demetrius, St. Alexander the copper-smith, &cc. for they are the genuine offspring of those celebrated heroes.

Fast. Their very descendants, cousin. You and I who know what we see,
can discern no essential difference between
the holy Roman catholic religion, and
that of the ancient pagans. It was the
most excellent device imaginable to introduce paganism under the specious shew of
orthodox and infallible Christianity. And
I can tell you, there is no essential difference between the popula religion and that
of some sects of very staunch protestants;
but these things we must keep to ourselves, for I would not for ever so much

ligion is diabolic.

AVAR. I should be glad to hear it made out, uncle, how the religion of some protestants is much the same with that of the papists: this being well cleared up will yield me great pleasure.

FAST. I can clear it up. Avaro. And shall at a time convenient: but not now, I must go and put the finishing hand to my lady's robes. To-morrow I shall meet you here. Adieu.

Avan. Well, seeing my uncle is gone, I'll go and hide the lawyer's money in a place of safety, and return to some business which I promised to transact for my worthy children.

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DIALOGUE

DIALOGUE III.

INTIDELIS and IMPTATOR.

HE way being clear by the departure 1 of Fastosus and Avaro, I came out of my lurking place, in order to make what discoveries I could in the valley. which I now knew to be a rendezvous for thole evil spirits, who so dreadfully have enflaved mankind. I had not gone far, before my alarmed imagination transformed every thing I faw into a devil; the croaking of the raven was as dreadful as the voice of an hobgoblin; and the shricking of the owl as terrible as the roaring of Appollion. Every distant bush seemed to bear the aspect of some devouring fiend, so powerful was the influence of my imaginotion. Curiofity, however, had still the ascendancy over my fears; and I wandered from place to place, feeking for fomething new. At length, I faw at some distance, a tall gigantic form, flowly moving towards me: a form nearly as hige as the steeple of St. Cuthbert's church, at Dulmensis. Every time he contracted his extensive chest, he darkened the air with the breath which issued from his expanded nostrils, as pillars of smoke from the chimney of a fire engine; smaller streams of the same darkening vapour came curling forth from his arm-pits, and every other pore of his skin, so that wherever he came he blackened the air around him.

Now thought I, my life is not worth two-pence, if yonder demon lay hold on me : therefore I ran with full speed to the cliff of the rock, where I had lurked fo fecure before; and having taken fance tuary in the subterraneous cell, I gathered fo much courage as to peep out, that I might learn what was become of the terrible monfter, I faw that he was got almost to the door of my cave. Fright ened I was, you may be fure, neverther less I comforted myself with the thoughts, that fuch a tremenduous bulk could not enter my narrow retreat. He faid to circeted himhimself (his voice as he spoke resembling hollow thunder) "I thought I had seen the honourable Fastosus, and the careful Avaro walking here just now; but I might be mistaken, or if they have been here, they are gone, on our great father's business no doubt. Well seeing it is so, I will take a turn or two in the Vale, and then return to my business again."

Notwithstanding all the tremor of my mind. I was easer to know what he was, and how he came hither; but durft non discover myfelf lest he should prove a devil of the cannibal kind, which if he hould, I thought that he would fcarce make one mouthful of my diminutive carcase. But when he mentioned going to business again, I queried whether he might nor be one of Vulcan's fmiths, come our of the forge to take a refreshing walk : then I recollected, and asked myfelf "If he is one of the cyclons above came he to be acquainted with the devils Fastosus and Avaro?" L continued in this dreadful suspence for some time, till at last seeing one of his companions, he entered -501151

entered into discourse with him. I found that his name was INFIDELIS, and that the other, IMPIATOR.

hern. Implaton, my child, how do you do? I am glad to meet my fon in the Vale of Horrors, in so lucky an hour.

IMP. Hah, my worshipful father, INPL-DELIS! Am I so happy as to meet with you here? my venerable sire, how do you do?

INFID. I thank you, fon, very well; notwithstanding my great age, and hurry of business. I do not find the least decay in my constitution, but rather seem to grow stronger; and indeed there is a prediction on record, that I shall be strongest at the last.

What pleasure does it give me, my dear impiator, to hear that you are so successful in ensnaring the minds, and corrupting the morals of mankind, throughout every nation of the world. If what I hear of you be true, you approve your self a right chip of the old block. I rejoice that some of all ranks and degrees of people are so subjected to your sway. I am told that many, even of the professions.

fors of religion, fondly carefs you, my

IMP. Indeed, fir, it must not be denied that my kingdom is in a growing condition, all over the world. I think I was hardly ever fo much, and never more careffed than I am now. Even in pagan nations heretofore remarkable for uprightness and temperance, I have introduced the falhionable vices of the Christian world: so that an Indian will drink and fwear even with an Englishman; and lie and cheat as fast as a Gaul or an Hollander. Greatly am I beholden to a certain company for in-Aructing the eastern world in the learned arts of violence, rapine and murder : not to dwell however on the conversion of the pagans to the vices of nominal Christians; much improvement has been made even in Christendom itself, of which take the following instances out of many that might be given, apparatory your od may to most

It is not a valt number of years fince your fon Impiator was held in perfect distain in Scotland; but now I have chosen many legions of the Caledonians for myself: I think

think I ought rather to fay, that being quite tired of the fervice of fobriety, a prince of another family, they made choice of me for their ruler. But you know, father, that I am no scholar, therefore improprieties in my speech are not at all to be wondered at. However, I have reduced the Scotch to fuch a veneration for my once hated person, that they have cordially embraced the ornamental vices of the English nation; fuch as fabbath-breaking, whoring, drunkenness, swearing, gambling, &c. but whether they will be as fuccessful in obtaining pensions from the government after they have gambled away their estates, is not so easy to determine. The conquest of the Scotch, fir, is the more agreeable to me, because, as I said, there was a time, when those vices were hardly so much as known in that country; now, who but Prophanity in all their towns? Nor am I without my worshippers in the country, even among their presbyterian parsons themselves.

INFID. Glad am I that my lovely child has subdued the stubborn Scotch. For I well

well know that the prefbyterians there, refifted your influence long after I had erected my flandard in the land, yea, after multitudes flocked to it, and fwore allegiance to the great Infidelis. But how my for haft thou so happily accomplished this change.

IMP. Really, fir, I obtained help from a quarter whence there was not the greatest reason to expect it. I mean from the parfons, the spiritual guides of the people. It happened thus: the parfons of the kirk quarrelled among themselves, and divided into two parties. One of which forfook their mother kirk, and very folemnly delivered up the other party to the devil; on the other hand the reverend gentlemen who abode in the kirk, in the like fpirit of devotion, delivered up the schismatics, parson and people to Belzebub. Belzebub, who you know is never backward in receiving a gift of this kind, finding that all the prefbyterians in Scotland were thus in full tale-made over to him, laid his hands upon as many of them as he could conveniently reach, and made fuch

tions. Little was now to be heard in the pulpit except railing, feolding, calling ill-names, and toffing anathemas, from one party to the other: thus while they went on bandying curies, we went on perfuading the people that religion is a farce, and that true happiness consists in present gratification; and this doctrine readily affecting the heart and senses, was eagerly received, and my government established.

INFID. It was a favourable juncture indeed; and I have often remarked, that if there was any turn of religious affairs much in our favour, for the most part, we have parsons to thank for their affistance in it, many instances of this might be given. But I pray thee, my son, didst thou ever hear of my original, and the nature of my government?

IMP. No, not I indeed. You know, fir, I was born with evident figns of stupidity, and therefore could never read; and to tell you the truth, all my cares are in the present tense without enquiring into either originals or terminations.

INFID.

INTID. All this I know, my child. But as we are secure from mortal auditors, being in Horrida Vallis; if you can spare a little time, I will give you some account of my rise and progress, perhaps it may have a happy tendency to promote your destructive designs and so strengthen the pillars of the elevated throne of great Prophanity. What I relate, you may depend upon for truth; for although we seld dom speak any thing but lies to mankind, one devil may well enough depend upon the word of another.

IMP. Yes, that we may, fir, and I prefume if mankind were to hear what passeth at our private conferences, they would not continue long so fond of our service as they are at present. As to your story, fir, I am ready to hear it, perhaps, as you say, I may profit by it.

INFID. Well then, my fon, you will obferve that I am of a very great age, well nigh as old as this world, which you for is worn quite threadbare, and will in a little time be folded up as an old garment of

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no use. As to my original, I can tell you that I am well descended; of royal lineage I affure you Great Belzebub himfelf begat me, and my fifter Ignorantia, on Eve, the mother of all living on earth. When I came to years of maturity, he gave me Ignorantia my fellow twin to wife a and by her I had you, with your worthy brethren, Avaro, Falax, Crudelis, and your fifters Perfidia, Concupiscentia, &c. At the fame time my elder brother Faltofus, who had Infdientia, a lady of remarkable beauty given him to wife, begot on her Ambitiofus, Contumax, Discordans, and their fifters Malevolentia, Iracundia, and a large train of excellent worthies, famous in the annals of the nether regions

As foon as I was born I stood up like a stupendous wall, betwixt the creator and the creature, so that blessings of a spiritual kind, could not descend from to man, nor could obedience ascend from man to God. One of the first things I did was to main their moral powers, and accomplish an union betwixt them and my great father Belzebub; such an union Vol. I.

I did establish, as nothing natural shall ever be able to dislove. I have the I and

IMP. Hah, my fire, you began very early indeed. You spent little idle time in your infancy; and proved very successful in your first enterprise too!

INFID. I have no reason to complain for want of fucces, I affure you. But you hall hear. The very moment I was brought forth, the great Belzebub gazed upon me with all the admiration of a father infernal; and faid, that I was the the levelieft babe his eyes ever beheld. Mulcitudes of his fable menials, flocking together were likewife aftonished at my beauties: fuch majeltic grace displayed itfelf in my countenance, though then but an infant, that all agreed "I was father's own child." Moreover, fuch were their hopes of my ulefulness, that great Belzebub, and his peers, did what they could, sparing neither pains nor expence to have me transported to hell, to be nursed up at the infernal court: believing that my presence would greatly alleviate their diffres, and prevent their trembling on the

on the thoughts of futurity. But my constitution being altogether earthly, it was found by experience that the infernal air was too hot for me, and that I could not live within the confines of the damned. Earth, my child, only earth is my habitation. Here I was born, and here I suppose I must die.

I must die.

IMP. With your leave, father, I think
I have somewhere heard, that all who are
now the inhabitants of the deep are unbelievers. How comes this to pass, if the
great, Insidelis cannot live, in those torrid
regions, do to sometime only some nigrati

INFID. I perceive, child, that you are no great proficient in theology: as for me I have dealt against divine matters all toy days. It is your province to counteract moral principles, not interfering much with things divine, and my province to oppose truth rather than promote immorality; therefore I shall inform you how it comes to pass. Know then, that what a man is when he dies, such he is in the eye of the moral law to all eternity; for death casts the dye, and the same posture in which the tree falls

delves

it must lie forever; but with unbelief they never more agree. For instance, many of them whilst on earth could not be prevailed on to believe that there is a God. but in hell they are feelingly convinced of the truth of this doctrine. Now they believe that there is a terrible God, and that they are fallen into his dreadful hands. Search hell through all its corners; ranfact every furnace in the fiery world, and you'll find never an atheift therein. Others whilft on earth were not quite fo flupid as to imagine that this beautiful world, and all things therein came into existence of themselves, and that the œconomy of nature is wholly effected by chance; therefore they affenced to the being of God: but deemed it enthulialm to suppose that this God should subject his creatures unto a written law. They fneered at the authority of the scriptures; ridiculed every part of instituted worship, and gloried in their infidelity: but now they are fentenced to hell, and have had a specimen of eternal torment, they most fincerely believe the veracity of the scriptures; finding them**felves**

selves to have been judged according to what is written in them. Others, whill health and strength continued with them, supposed God was only jesting, when he threatened the sinner with the vengeance of eternal fire, but now they are in hell, enduring that vengeance, they verily believe that he was in earnest. In short, son, many of them disbelieved that there is either God or devil, heaven or hell, but now, all these things are certain, even to demonstration, with them; they having been driven to associate with the peers of darkness.

The very best of historical saith is to be found in hell: there are millions now inhabiting there, who when on earth could boast that they had good hearts, and believed well all their days, but who never began in reality to believe the report of the bible, till they tasted the sulphur of the lake. Then they believed very sincerely, though very much against their inclination. Now do you understand me when I tell you that, unbelief cannot live in hell?

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IMP.

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IMP. Yes, But you amaze me, fir! I never heard to much before. What a learned devil you are! The famous pope Hellbrand himfelf could not have difcuffed the subject with greater accuracy. One may fee from you what it is to be converfant with popes councils, convocations, and the clergy. But in our country all the conversation runs upon horse-coursing, cardplaying, cock-fighting, fox-hunting, whoremaking, fwearing, lying, cheating, and drinking. Not a word about religion, unless it is to damn the parson for a sanctified hypocrite. And more, fir, I never knew that I had so many brethren and sisters before. Right well I knew that I was begotten by you, but I looked on myfelf as your only fon by Ignorantia, my mother. Those honourable spirits whom you mention as my brethren, I always took to have been fons to Belzebub, your brethren and my uncles. I should never have thought of a fraternal relation sublifting between them and myfelf in any other way than co-operation.

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fon

INFID. You have been greatly militaker Impiatoro for Belzebub never begat fon befides myfelf, and my brother Fastofus, who is fomething older than I. I am aware that there are some, who alledge that Contumax, Crudelis, Discordans, &c., are the natural children of the great Belzen bub .. but it is a militake , for they are only his grand-children, fons to my brother Fastosus. The very moment that Contumax was brought forth, our great father Belzebub, with all his adherents, were cast down from the inerfable heights. of primeval glory, to the depths of bottomless perdition, and according to a certain historian, were nine natural days in falling. Now my dear Impiator, by this account, Contumax is your coufin, and my nepheway So that you are not only a brother in government with those illustrious princes; but fprung from the fame famous ancestors with them. A in to still way si A.

JMP. Indeed, fir, I am aftonished at your story, but you know that I am no scholar, and that ought to excuse for my ignorance of matters so profound; be-

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fides fuch things very feldom make a great impression on my mind, being quite out of my latitude. However, I should be glad to know how your extensive government was established?

INFID. How it elates my mind, to hear my dear Impiator express desire after instruction! I will inform you as far as I myself have known. My kingdom, which is indeed extensive, was established as follows: as from as I was born, I began to call in question the truth, goodness, and authority of the almighty, and in every respect set myself to oppose the eternal, by contradicting every word which he spake to man.

For instance, when God said to man "Thou shall not eat of the fruit of such and such a tree." Although then in my infancy, I stepped up to man, and thus interrogated him; hath God indeed said so? Are you sure of it? Are you not mistaken, think you? You must needs have misunderstood him, for it cannot be consistent with the goodness of such a being at God is, to forbid your eating the fruit of such a divine

tree

tree. And as God had faid, " In the day you eat thereof you shall furely die." I ad dreffed mylelf to man after this manne Die too! nay, ye shall not die. That is only an empty threatening, to keep your consciences in awe; for God doth very well know that if you eat of that precious fruit ye shall be Gods like himself; having knowledge of good and evil: for this it is that he hath prohibited the use of this divine tree. My brother, Fastolus, also performed wonders on this occasion. By thele means I brought over man to my obedience; thus I established my interest upon earth, and hitherto I have maintained it. With fafety may I fay that my good friends, both parsons and people to this day, love me as their lives, and at any time fooner take the bare word of the adored Infidelis, than the word and oath of the God of Heaven. IMP. Why, fir, you began from a child

to work the delightful works of darkness.

INFID. Yes, I am the oldest of all the Belzebubian offspring, Fastosus, alone excepted, and I yield in point of government to none of the princes. Fastosus and I,

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indeed.

Indeed, have a dispute between us, concerning the extent of our earthly territories; I can freely allow him the pre-eminetice with respect to his angelic dominions; but I can never be brought to own that his fway over mankind is more extenfive than mine, nor yet more fovereign. 1 yield to none in this debate, for all men are concluded under my government; and what makes greatly for my interest is, the far greater part of them, cannot be perfuaded that I have any real existence. Thus it is, my dear Impiator, I reign almost univerfally over manking, and they perceive it not. Many thousands of those good people who believed nothing of my existence, and who, in their own imagination had believed well all their days, have I conducted very fafely down to the dark abodes of ever-growing anguish. Within which they were no fooner entered and began to tafte of the entertainment, than they were fully convinced that they never had believed aright. It is the unparalleled dexterity of our administration that all our works are performed in obscurity. And let me tell thee,

thee, child, it will require a better light than any natural ray of the human understanding, to trace and detect our deep intrigues. Thus far, with respect to myself and government. I shall take it kind if you will in your turn oblige me with some account of yours, my fon.

Iмр. Yes, fir, your command shall be instantly obeyed; yet upon this condition only, that you excuse my inaccuracies, because I know myself to be the most illicerate devil of the fraternity, and cannot speak like the courtly Fastosus, the reverend Infidelis, or the intelligent Falax.

INF. No apologies, Impiator, we all know that neither you, nor your disciples have any tafte for learning: therefore, we expect nor to hear you speak as an orator, but as a plain illiterate devil. 101 nood, 200

IMP. Then I proceed. My kingdom doth not confift of all the land known by the name of Impiery-Real, as some geographers alledge, feveral provinces being made over by treaty, to my uncle Faltofus; fuch as the provinces of Civility, 1200

gality, Prefumption, and Formality. It reign openly, only, over the land called Impiety-Enormous, and in our country the laws are as black as the bottomless pit, for there, iniquity is established by authority. As to the rest of my kingdom, it was like all the branches of Belzebub's government, accomplished by subtilty and guile. For man considered simply as a creature, could never have been subjected to my sway; for this reason I was put to my shifts, to find out some proper method for introducing my regal power.

So violent was the opposition to it, that my brain was put to the utmost torture, and after all I should have been obliged to return to my native country, with my singer in my mouth, had it not been for the timely assistance I received from my worthy stiends and relations. My good old mother, who you know bath an excellent hand at a dead lift, by means peculiar to herself, kicked up such a dust, as almost put out the eyes of one of the most vigilant and formidable of my numerous adversaries; a captain, from

whose hand I had much to fear, his name was Intellectus; from that time to this he hath been incapable of discerning my deformities, and the danger to which men are exposed by my dominion. And what makes very much for me, the old gentleman can hardly be perfuaded, but his eyefight is now as good as ever it was. need not tell you the advantages that refulted to me from this his deception. At the same time my worthy uncle, Fastosus, came up to the second, a sturdy chief. whose name was Volens, as tradition says. and he gave his back a most dreadful wrench, infomuch that he has never recovered his former posture. I myself took a poisonous, or rather an intoxicating apple, and having gilded it over with leafgold, presented it to the third, whose name if I remember right, was Rationalis: it answered my expectation. He swallowed the bait, and ever fince has called bitter fweet, and fweet he hath called bitter. attig

This triumvirate being thus disabled, I found my conquest extremely easy, and without any struggle on the part of the

reft I confined them to inceffant labour and drudgery, in the different parts of my extended territories, where they are as content as possible with their condition, many of them believing they are still in the garden of paradife.

Intro. Indeed, learned or unlearned you display uncommon merit. Great is my honor and happinels in having such a fon. The potent Impiator will do honor to the venerable name of Infidelis to the end of the world. Well, my fon, will you pleafe to proceed

IMP. Perhaps you have heard that my kingdom is divided into feveral cantons, according to the dispositions of my subjects, each canton having its proper emple, and having gilded it

ployments.

1. There is the canton of drunkards, out of which I select all my courtiers, and officers in general. This canton has feveral communications with all the other parts of my dominions, and this we call the royal-canton. James of stativenting aid

z. There is the fwearers canton, a fet of people the most unaccountably foolish

3. There is the canton of theires, to which all pilferers, robbers, gamesters, and deceitful dealers belong. A very populous and splendid canton this is.

4. There is the liars canton: these are a people possessed of two tongues, a people who have very much of the features of great Belzebub, and a very populous and polite canton it is also.

5. There is the canton of fabbathbreakers, here, there is hardly room enough for the inhabitants, they are so exceedingly numerous.

6. There is the adulterers canton: this is a very dark place; feldom visited by the rays of the sun. The fornicators co-habit with them.

7. There is the murderers canton, the darkest and most miserable place in all my dominions, yet for all that, it is very well peopled. For here are ranked not only those who cut one another's throats, like the Alexanders, Tamerlanes, Philips, Lewisses, &c. but also oppressors of every

fort, cruel husbands, and wives, disobedient children, who break their parents hearts; false friends, back-biters, and calumniators: indeed all who wanton in the unhappiness of their fellow creatures like corn-factors and carcase butchers: so that you see here are many inhabitants, and that too of considerable figure. Tis worthy of observation, that all the cantons have easy passages from one another, so that although the employment in each is different from that of the rest, they all hold communication with one another, as subjects of the same prince, and heirs of the same inheritance.

Yea, so numerous are the roads that lead from one to the other, that if a man gets into any one of my cantons, it requires no less power than omnipotent power, and wisdom equal to omniscience to extricate him from a labyrinth so dangerous; and is is well for me that it is so, for some of my subjects are frequently terrified, especially those that work in the deep mines, lest they should dig themselves through the earth, and tumble into hell. But a little time discovers that, their efforts

to deliver themselves are all inessectual, for the road by which they eleape from one canton, leads them into another equally dangerous. Many ways there are to throw a man down into my mines, but believe me, if ever any one comes up again, it mult cost the almighty an errand from heaven to refcue him: I affure you, fir, that by the help of these subtle passages and inticate turnings, I keep my fubjects enflaved with as little trouble to myfelf, as any mafter devil that ever ascended out of the boxtomleis pit. But by the way I am constantly employed in planning out fresh meafures for the flaves to purfue of Oh! fir, the end will thew that I give timple demonstration, of my fidelity to my royal grand father Belzebub, of whom I hold my lands by fief.

Intro. My dear fon, how it rejoideth my aged heart to hear of your wife administration! However infatuated your foolish subjects may be, the great Impiator lacketh not crastiness. By iyou, my son, shall my name be perpetuated when I am dead and gone. For I must die my child. As soon as the mighty angel shall

the dead awakening trumpet, the great, the far famed Infidelie mult relign his breath, Let be not you discouraged Impiator, for you shall live forever. You know how I foftered you in mywbofom; and endued you with qualifications to fit on the throne of Prophanity, where to fuecessfully you reign Permit me now to tell you that knowing that I must die, I have, like all other wife people, made my will, and for your encouragement I have appointed you my fon, with your uncle, Faftefus, your highly honored brother Defperando, and your cousins Contumax, and Discordans, the joint executors theroof, and fole being uniquall my dominions and fubjects, who ar my decease are to be transported to the land of torment o there you shall reign in eternal triumph over them. Then it will be, and not before, that great Impiator shall arrive at the zenith of his fuelife fulfiects may be, the great lugicing

IMP. I suppose so, fir; for I am told, that about that time the provinces of Civility, Formality, Presumption, Legality, and Hypocrify, so famous in the empire

Dial al or DEOVILLS

of Fastosus, are all to be annexed to my dominions, which will then be very extensive, and the government of Prophanity very respectable.

INFED. I would ask you now, a my fon, for a description of those famous cantons you mentioned, but as affairs of importance call me hence, could not you fayour me with an interview for this purpose to-morrow, precifely at twelve o'clock?

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THE "SUIGHT " while Lack English

children sold me of their properts or feltal,

I would abruptly repla, "Horrista Valla"

When my Tjourneyming or appreinded tilled come abote the fleet bulled from

is that I "to next spong oils" they applied trible fills and those about his good filder

the parling, I would five Oht the wendictabilities In fact of could bink a

book nothing that the theft, in the valler. Therefore I rook date to passific ballen

TODAY

Jup. I will, fir, fare you well.

Mind herellary, and away guill DIALOGUE

DIALOGUE IV:

SMALL BURNESH MANAGEMENT OF THE HEALTH

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nol FASTOSUS land AVAROUS

DEING privy to the appointment betwixt Fastosus and Avaro, I took care to arrive in the valley time enough to hear all that paffed; for now my buliness was left to shift for itself, and every thing gave place to the force of curiofity, which bore down like an inundation every thing before it. If my wife consulted me in any thing I would answer "Fastosus." If my children told me of their progress at school, I would abruptly reply, "Horrida Vallis!" When my journeymen, or apprentices talked to me about the shop business, my answer was, "the great Avaro." And if they faid any thing about my good friend the parson, I would say, Oh! the wonderful Infidelis! In fact I could think about nothing but the devils in the valley. Therefore I took care to provide myfelf with every thing necessary, and away I went

went to the Vale of Horrors, and had not long been there ere I faw Faftofus and Awaro come travelling towards me. And thus they began their discourse.

Avan. I am glad, very glad, fir, that you are here to foon. I was afraid that you would find much bufiness at Paris, besides finishing my lady's rolles.

FAST. I did find more than I expected, cousin, for I had no fooner finished with the mantua-maker, than I was waite upon by a hatter, who begged to be in formed, whether it was most genteel to fix the loops of lan hat an inch and half, or only one bare inch in depth, and whether a gentleman is most of a cavalier with his hat cocked in right angles, or with one obtufe and two acute angles? Before I had well fatisfied the hatter, in came a gentle man peruke maker, who humbly afked me whether a nobleman looks most like a hero when he has one, or when he has two curls bobbing over his ears. Provoked that the gentlemen mechanics should hap pole I had nothing to do but to cock hats and adjust wigs, I wrinkled my forehead

nto a most majestic frown, and made the following unfwery of Ger house thou fneakmg cur? I have known a ford before new that had his ears to covered with tires of corls, that he could not hear the commands of his superiors. The brave princes Ferdinand and Frederick of Brunfwick, and the noble marquis of Granby will foon break through all the redoubts of a barber's fortifications."+ The words were no fooner out of my mouth; than I was fent for by his grace the decof Cal lighto inform him whether it was most gradeful for a courtier to wear his hat with the front declining on the right or the left fide of the brow. To whom I faid, "Good my lord, you may foon refolve this difficulty, without feeking to the devil for advice, if your grace will only mark well to which fide of the block the hats of the vulgar incline; then before to let the hats of the courtiers turn always contrary to the vulgar method! No fooner had I fatisfied his grace, than lines defired to know which was his best way to keep up his character, and sup-

This was wrote before the conclusion of the late war.

port his dignity in Europe, for the loss of his dominions in America: for answer I referred him to good Man Manbert, for Bruffels, who hath as good In hand at a dead lift, as if he had been bred a prieft. And for couling with nonlimally difficulty I broke look, and am come hither according to appointment of ourse should him.

Avait. By what you fay, honored fir, I perceive that, wherefoever idlends prevails, it is not among us, for we have no refe daynor night; but go about plotting the deliteration of mankind.

For my own part, I affure you, I have had but little rest since I saw you last; and so very fond are mankind of my counsels, that I expect but very little rest for the time to come. You know I was going to secrete a bagiof money in the Valley, when you and I met. This was no sooner done than I was waited on by a parson, who had his eyes upon a good living, with a view to receive directions about obtaining it. And he was followed by a tradesman, who had a desire to make a prositable break of it; but begged directions how he might do it honour-

honourably; I referred him to the goddeffes Perfidia and Rallacia for instructions, as they more immediately prefide in that department. This honourable gentleman difpatched I was attended by a certain corate, who having never had inclination nor opportunity to examine the canons of a certain church, came to confult me whether it was lawful to chriften a child, if the parents had not money enough to pay the fees. I told him, by no means, for if you once begin to officiate gratis, you'll have enough of it, and the parion's trade will be worfe than an attorney's clerkthip, The gentleman took my advice. being determined to feek the good of the church and truly, because the mother had not two shillings and fixpence to pay the parson, she could not have hen son made a child of God, and an heir of the kingdom of heaven. To late the lands

ten of faction and another that mat-

happened; not five hundred miles from London bridge; and there is a certain gentleman alive who could avouch the truth of in if he thought proper is religious er such ad

Having dispatched the journeyman parfon, I was fent for in all hafte by my goods friend the attorney. He, worthy gentleman-has undertaken a caufe, which he very well knows, can never be defended upon principles of honour and honefty; but his client is a rich man, can well bear fleecing, and therefore he could not in conscience put him alide. He knows exceeding well how to turn the rich man's cause to his own emolument, if he could but manage it fo as not to injure his own credit That was the perplexity which he was in, and what he begged me to clear up faid he within himself, " Can L but get this cause to depend in chancery for a few years, (which by the way is the highest point in law for a desperate cause) I shall gain some hundreds of pounds by it." As foon as he had done his duty to me, he very humbly laid the matter withour reserve before me. Then said I my good fir, let not the fuit disturbi you, I will manage it both for your bo-. Vol. I. nour

nour and profit, never fear me. Who is he that is employed against you? To which he replied, "Oh! a very skilful man. No less a person than the great Mr. Falshood. A very eminent attorney indeed!" Come, said I, let him be sent for: this was done, and the Lawyer Falshood attended accordingly.

Being both feated in my client's great parlor, the good man addressed Mr. Falfhood thus, " My best friend, Mr. Falshood, you and I are engaged as opponents in this fuit; both of the gentlemen are refolute, and will bear a good deal of fleecing; you know what I mean, fir. Now all is as yet uncertain, and the iffue will greatly depend upon the measures to be taken by you and me; I would therefore, good fir, that we make it certain; if right take place, it will be speedily over, and we shall make but a poor job of it, but if it is well managed, it may produce some hundreds a-piece. My advice is, sir, that it shall hang in chancery, like a poor man's foul in purgatory. What do you fay, Mr. Falshood?"

marken.

Mr. Falshood replied, " It will never do. good fir. It will never do, to bring it to a speedy iffue; that is certain! But I'll tell you what we will do. You know that you have the worst side of the cause, and if I act the part of an honest man, you will foon be obliged to give up: but I shall act the part of a skilful lawyer, which will fuit both of our purpoles much better. I shall give you all the advantages that I can, in order to keep the cause depending, till the patience of our clients is quite en haufted, and they agree to put the matter to arbitration. As they are both men of refolution, by that time it will be a job worth gathering the poor bus , nothing b

So having fer the two worthy lawyers to drink a bottle to the good luck of it, I left them, took wing and came hither; but I can tell you, if I had not foared aloft I had not been here so soon, for I saw a great number of parsons, lawyers, and samers watching for me; I gave them the slip however, and artfully dropt my influences upon them. Surely they may allow their F 2 master

rentage.

master sometimes to converse with his friends.

Fast. Ah! Avaro, when we subjected man to our powers, we planned out a great deal of employment for ourselves: for so fond are they of us, that they will do nothing unless one or other of our fraternity preside over every action.

Avan. Sir, if it would not be offenfive to you, I should be glad to hear some account of your origin, and of the nature of your government?

FAST. Ayaro; a spirit earth-born as you are, must be too grovelling in his genius to understand much of my history, dominion, and operations; otherwise, I would with all my heart favour you with the relation you desired.

Avan. Well, fir, but I am willing to learn of you, if you will condescend to instruct me. However untrastable I am among mankind, you shall find me teachable enough with you.

love your submission, and therefore shall begin. Observe then, I am of high parentage,

rentage, as well as of heroic deeds. It was there was born in heaven, cousin. It was there that Satan the great archangel begat me, upon himself; and as soon as I was begotten, I in return begat him; and the very moment I was begotten, I was brought forth, and instantly killed my father.

Avak. Indeed, uncle, you start high. You told me that I could not understand you, and now I perceive the truth of it; for really I understand not one word of all you have faid: I hope, sir, you will condescend to explain your parables.

FAST. Well if you understand me not, I shall descend lower, the indeed, I have to speak of my own affairs in a vulgar stile, so as to be understood by every petty spirit. But as you, Avaro, are of excellent use to my operations, I shall stand upon no distance, but avoid all ceremonies with you. Understand me then, when God almighty had created all the hosts of heaven; every angel was perfectly pleased with his station; the most solid and soyous contentment reigned among, and united the etherial inhabitants, who were, in those days very numerous. No one so

DIALOGUES | Dial. 4. 102 much as wished his station altered. No one thought himfelf capable of higher felicity and preferment than he enjoyed. The adventurous Satan himfelf, though he has not been bleft with one moments reft ever fince I was born, before that time possessed all the sublime and refined pleafores, his exalted capacity was capable of. And well might he be pleased with his flation, feeing he was a mighty prince among the angels, next in greatness to the fon of God, who was appointed lord lieutenant of the creation. And a mighty prince in heaven he would have continued, had he not afterwards become a candidate for omnipotence. As for me I was not born then, but I have heard old Satan my father, with flames of malice and indignation darting from his eyes, tell how the most perfect harmony existed among the hofts of paradife; till it happened that a declaration was made from the lofty throne, that the fon of God was predeffinated at a

time appointed, to assume a nature inferior

to that of angels; and the most high com-

tent of the service of the service of the service of

of God should worship the Son, even as they worship the Father, and that all should submit to the government of the man whom God delighted to honour.

At this initant I was begotten in Satan's alarmed breaft. And cried out, 'Tis enough that fuch exalted spirits as we, submit to him in his prefent unincarnate state. But worthip and submit to him in an inferior nature, let who will, I will not What does he mean? Will the Almighty debase his first and best; and make us subject to an inferior nature? No it shall never be faid. that Satan the archangel flooped to low ! The great archangel's voice was heard, his resolution was approved of, the standard of rebellion fet up in beaven, and many millions of angels, whose natures I had changed, joined it that day, and fell into the depths of bottomless perdition. Now do you understand me?

AVAR. I understand you pretty well when you say, that Satan begat you: but you say, that you begat him, and millions of devils besides, it run always in my head that God had made every devil

F 4

in the bottomless pip but if I understand

Fast. True, I do fay fo, and I will not quit an hair's breath of my just preregative. God never did, nor ever could make any finner, either angelic or human. Mind well what I fay, for I perceive you are dull of apprehension, and but of a shallow judgment. It was not I, but God who made them creatures. God created them in a holy, pure, and glorious state, and endued them with powers to preferve their primitive station, in the upper skies: but it was I, not God, who from angels of light transformed, them into devils of darkness. The very moment I was conceived, I changed them from light to darkness; from holiness to fin, from glory to difficuour; and thus, though not as creatures, yet as devils they are wholly of my formation. Do ye understand me now?

Avan. Yes, fir, I understand you as to that, but you said just now, that the moment you were brought forth you killed your father. Great fir, these are dark fayings.

FAST.

Past. Aye, Avaid to fuch its you they are dark ; but I'll explain them ; I Pdid not mean that I annihilated his angelic nature; no, he is an angel feill, although a black one. But I meant that, I flew all his primitive disposition to goodness, killed the life of holiness that once was in him deprived him of the favour of God, which some people prefer even unto life. I made him that crooked, perverle monfter which you fee he now is. I opened the ever-flowing fluices of divine indignation, which continually pour down upon him, whatever he is doing or wherever he flies, and not upon him only, but upon all his adherents. Was not this killing him to purpose think you? " and the to maintain

Avan. Indeed it was. You had not hurt him half so much, uncle, if you had deprived him of being. I wonder that he can endure the sight of you after all that has befallen him on your account! You have deprived him of every good, and brought every evil upon him, and yet he loves you as his own soul. Tis strange! Wondrous strange, Fastosus!

F 5

FAST.

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F 5

FAST.

FAST. You'll think it stranger still, when I tell you that he is fo far from hating me; that he will do nothing, either on earth or in hell, amongst men or devils, but as he is directed and prompted to it by me. And so far is he from repenting of what he hath done, that he hath told me a thoufand times, if it were to do again he would do it. Nothing grieves the heart of old Satan fo much as this, the very man whose exaltation he opposed, whose sway he refifted, and whose person he hath still in the most perfect abhorrence, is dignified, not only by a personal union with Jehovah; but by all judgment being committed into his hand, and the public administration of all the affairs of heaven, earth, and hell devolving upon him. Great is his torment, from the confideration, that he, with all his adherents, must receive their final fentence from the fame person, who of all beings, he hates with the most confummate hatred, and on whose account he hates and feeks the destruction of all the creatures of God.

Tis a perpetual hell to him, that the object of his greatest aversion, sitteth on the circle of heaven, and holdeth him continually as with bit and bridle; limiteth his operations at pleasure, and sovereignly appoints his licence by an unalterable determination. When through confirmed malice and desperate resolution, Satan struggles for larger scope, Immanuel gives him a check, faying, "Hitherto thou mayest go, but no farther." And sometimes fo fevere is the check, that the prince of darkness is quite overturned, and whilst fprawling on his back, for very vexation, that he can go no further, he rageth, and roareth louder than a thousand lions, so that all the arches of gloomy Tartarus refound; then in the anguish of horrid despair, he bites his adamantine chains, foams at the mouth, and utters such dreadful blasphemies, as none but himself canutter. What is the most remarkable of all is, that the more rapidly, the torrent of the almighty's wrath pours in upon him. the fonder he is of me, the cause of all his mifery.

Avan. Sir, you say that Belzebub will do nothing without your direction; if I understand this right, it is not he, but you who are governor of hell. Pray, sir, where are all his princely prerogatives then?

FAST. It is not fitting, Avaro, that you should criticile upon my doctrine: you ought to embrace it implicitly as I deliver it to you.

Avar. Pardon me, great fir, you put me in mind of some of the modern parsons, for that is the very way that they want their doctrine to be embraced, implicitly, without questioning its currency. merry enough to hear them exhort their hearers, to fearch the scriptures, to try the spirits, to take heed what they hear, &cc. and yet after all, if any one of their hearers attempts to bring the parson's own fermon to trial by the scriptures, he is deemed a troublesome, self-conceited fellow, and if he happens to disprove his doctrine by the scripture, he is presently dealt with, and excommunicated as a troubler of Ifrael. For the parson would have other peoples doctrine tried, and, if falle, refuted :

refuted; but it is impious to do fo by his own. Brave days, Faltofus, are thefe! It is quite laughable to hear the modernclergymen tell their hearers, that they have a right to private judgment, and to know the mind of God for themselves; and at the same time obliging them implicitly to abide by the confession of faith already authenticated. That is, uncle, the clergy will allow you to controvert the scriptures, if you choose it, but their own articles must have your implicit submission.

Fast: Well, coufin, you have fairly laughed me out of my refentment, by the droll conduct of your parfons. However, what I faid, Avaro, I will maintain. It shall never be said that the devil, Fastosus, did at any time ear his words; but I will condefcend to explain myfelf. Withour me, Belzebub would be none other than an angel; but mixing myfelf with his angelic faculties, I render him a perfect devil; the fame I do with all the rest of my infernal subjects. Bell' zebub himfelf is but a titular prince; 'tis-I who instigate him, that am the great dewil of all. To tell you more, it is I who formed hell itself, as a place of punishment. Such is the restitude, and equity of his nature, that God never would, nor could, instict any punishment without my intervention. He was ever guided in all his works by his own perfections, and therefore could never have punished sinless beings: all beings would have remained sinless, but for me; so in making sin, I made the punishment of it. For if once sin is introduced, punishment follows of course; it being as natural for sin to bring forth punishment, as it is for the sun to send forth light and heat.

No being possibly can be a devil, but that being who is possessed and governed by me, every being thus possessed and governed, whether angel or man, is a devil. But for distinctions sake, we ascribe only the plain name of siends, to the angels whom I govern, and to men and women under my dominion, we give the names of devils incarnate, because they inhabit bodies of siesh. The difference in the stature of devils is not, that one is less

less devilish than another, but their being possessed of more noble endowments, and more extensive qualities than others. So you fee the devils of quality among us, are more intelligent, more subtle, and crafty than devils of a vulgar race. The reason why Belzebub is head over all the infernal tribes also, is not because he is more deprayed than his adherents, but because he was originally created in a more glorious station, possessed of endowments more exalted, and bleft with more extenfive natural powers. As fuch, being once depraved, he is capable of excelling his fellows, as far in diabolical atchievements, as at first he excelled them in their heavenly station. The same rule holds good, through the various ranks of my subjects. Were you to ask me, why it is that devils without a body, are capable of exceeding in fweet rebellion, those spirits who are embodied? I would answer without hesitation, "Not because the one is less vicious, or one whit less depraved than the other, but for the following two very good and substantial reasons; Although

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t. Although I reign and rule in the heart of every one of them, yet whilst they are in the body, they are laid under particular refluctions by the almighty, To that they cannot do all the evil which in their hearts I prompt them to do and therefore they cannot be fo much like Belzebub in their actions as they would be. Fear and frame, very often prevent people from gratifying their impious and unclean inelia nations, when a love of virtue, and the fear of God, are absolutely out of the question. 2. Because the natural powers of man are very far inferior to the powers of infernal fpirits. The more extensive a man's natural capacity, the nearer he may arrive so the stature of Satan, if unrestrained by the grace of God. Hence a crafty and learned pope, is by far more like the devil than an ignorant swag-bellied friar. Yea, Avaro, the more enlarged the capacity of either man of devil may be, as it makes him capable of the higher degrees of wickedness, even so in proportion to the natural abilities of both shall the punishment inflicted be. No wicked being.

crafty and understanding person; who, if he is not truly virtuous and holy, must be truly wicked and divilish. Hence one Hume, one Voltaire, is an hundred times more capable of being useful to us, chap fifty H—w—ds, or even five times the number of popula priests. You may take this as a general maxim, that the most enlarged soul must be the most tormented, if not saved.

Avan. One may see by your learning. fir, what it is to be born among spirits. Why, you can converse as freely, and surently about the nature of angels and men as I can do about gold and silver coin: great, great, fir, is your merit.

Fast. How should it be otherwise, Avaro, when you consider the subtilty of my nature? I am the very soul of Belze-bub, and all his vassals. Petty spirits may boast of their conquests one to another, but they must all be silent when courtly Fastosus opens his mouth. You, Avaro, Impiator, Discordans, &c. have all of you made

made as great inroads upon mankind as can possibly be expected from such unfermly fpirits as you be; but as for me, you fee I am a spirit of a comely department, and careft by all. Indeed many people are now a days of opinion, that a spice of my nature is absolutely necessary, in order to make them respectable in the world, and prevent the injuries which otherwife might be offered to them. Nor is there any who can differn the fatal confequences of being under my direction, except those who are enlightened from above; by him who was given for a light to the Gentiles. I lodge fecurely in the fecret caverns of the heart, and from thence I convey my influence to imperceptibly through all the words of the mouth, and actions of the life, that your rarely meet with a man or woman, who will own that they have the least acquaintance with me; tho with many of them, the judicious beholder, will eafiy perceive, that I am deeply concerned in all they do on fay. He over the the small months and agree

AVAR.

Avan. Indeed I have often heard people declare, that they never faw the devil Fastosus, nor had the least acquaintance with pride. Yet, they said, a little spirit ought to be shewn, that every one might know his proper place. But I perceive now, that pride itself is that same spirit which they deem so necessary, notwithstanding their supposed freedom from it, and aversion to it.

though they do not know it, for I deceive them at every turn, being capable of transforming myself into so many different shapes; and bearing a name so suitable to each, that even when I lord it over them with the greatest power, they remain unterly ignorant of their subjection to me. Sometimes I assume the appearance and bear the name of my avowed enemy, Humility; then you will see people of fashion, or those who think themselves such, descending lower than their station, for no other reason than to get a good name. At another time you may see me transformed into the likeness of Charity, and I prompt.

my flaves to bellow their alms, in order to be effected benevolent and generous. I have feen a man of wealth and industry; per I form fuch actions with this and no other view, and he has made his poor belly to fuffer for it many days to come, when at the fame time he had his thousands out at ule. Then I take upon me the name of Decency, and am greatly employed in regulating domestic affairs, descending even so low, as to take cognizance of meat and drink, dress and company, then you may fee madam, extremely diligent in perfuading Mils Prim and Mils Stiff not to be feen in the company of those of an inferior Ration. Ere you are aware I have got the name of Good-Breeding, and oh! what wonders of fashionable civilities I work, and forward the great deligns of hell. At this time you'll fee my lady, who having forgotten the fashions prevailing above twenty years ago, when the was under forty, is as careful as possible not to deviate in the least from the cuftoms of them who were born fince fire was a wife and mother. Somerimes I bear the name of a spirit of honour, under this name I prevailed in antient Rome, and now reign over many of our European cavaliers; in this character I do great execution among the British gods at the west end of London, where the greatest enormities are deemed excuseable; but the putting up with an affront, an unpardonable evil.

Avan. There would be nothing done in comparison of what there is among mankind, if we appeared in our own like-ness, and went by our proper names for there are thousands that love us extremely while in disguise, who would be assumed of us, if we went by our proper names of Covetousness and Pride. As for my part, I am fain to perform all my works in difguise; bearing the feigned names of Industry, Frugality, &c. But, sir, will it please you to give me some account how you first made your entrance good amongst mankind.

FAST, I have already told you, that as foon as I was bonn, hobtained full dominion over the adherents of Belzebub; this taught the angels of the deep that, the only way

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to feduce innocent beings, was to inject my nature into them and that the feeds of pride being once fown, they could not fail of most abundant fruitfulness. Man was originally created in a holy and happy estate, a perfect stranger to those evils which now prevail over, and reign predominant in the natural and moral world. You could not have feen so much as one symptom of pride or coverousness, or other vice, either in Adam or Eve, in their primitive state. They loved without unchastity, and enjoyed without uncleanness; nor were they in the least acquainted with the racking torments of jealoufy. No anxious thoughts, perplexing fears, not distracting cares, difturbed their peaceful hearts. O Envy, anger, hame, and refentment, were frangers to the new created pair, and never let foot in paradife before my arrival there. Their fole delight was to contemplate the

Our eagle-eyed angels when they faw the noble deportment of man, foon perceived that he was of the same nature, which the son of God was predestinated to assume, (for

(for as some think he might, out of love to the human nature, appear occasionally to the heavenly hofts in the form of man*) for the relifting of which decree, they were damned to the depths of ever-burning hell. The first discovery Belzebub made of the bleffed fituation in which man was created. filled his noble mind with fuch violent agitations of rage, envy, malice, and pride, that his fury burft beyond all bounds. He stamped and raged in a most tempestuous manner; infomuch that he shook the fable firmament of hell, and brought his confederates to enquire the cause of his anguish. A council thus convened, after the prince had a little recovered from the first shock of transporting rage, he related to them what he had discovered concerning the inhabitants of Eden. Afk-

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Some may think think that this parenthelis is an impeachment of the knowledge of Faltolus, supposing that, himself was ignorant, whether the son of God did or did not assume the form of a man in his intercourse with the heavenly legions. But it ought to be observed that this judicious devil is relating transactions which were antesedent to the time, when he professes to have been borne grob get out son saw they

ed advice of his fenators, who, to a devil vowed speedy destruction to man. Some demur there was respecting the plan of their operations; for the impolitic part of the assembly finding the smallness of their number, were for having man assaulted by storm; but the more tage politicians voted for crast, as the likeliest method to seduce them. At last the august assembly came to this unanimous resolution, "That the great Belzebub should, by certain means, by him to be devised, inspire them with my nature, nothing coupting, but if that could be done, they would soon declare in favour of the devil's government.

After he had well weighed every circumitance, the arch apostate undertook the enterprise: but did not judge it proper to exercise force against them, knowing well, that if their resistance proved equal to their power, all his destructive measures must unavoidably be broken, and the enterprise miscarry. Therefore like a wise hero and consummate politician, he resolved to accomplish by crast and subtility, what was not to be done by open assault

affault, nor did he think it advisable to address them in his own form, least he should frighten them at his first appearance, and by that means render their feduction for ever after impracticable. But judiciously concluded that the most promiling method was, to affume the body of one of their familiar domestic animals. which were daily under their observation. Accordingly after long confultation with himself, and strictly examining the brutal tribes, he possessed a beauteous ferpent, perceiving that it was head of the reptile world, and best sitted for converse with man, with whom also it was more familiar, than all the beafts belide. Thus equipped for executing the deep projected scheme, he fill acted with caution becoming the molt confummate experience. He cared not to attack them both at once, left by any means they should see through his disguise, and he should occasion his own repulse; therefore he craftily lurked near them, and overheard their discourse, that he might Vol. I. LATT better

Being a spirit of great penetration, he foon found that, the woman was not only the weakest but the youngest; and what greatly encouraged his hope, was that, the man loved the woman with the most tender affection, a circumstance very painful for him to behold. Peace being now a stranger to his own bosom, it was prievous for him to fee the felicity of the human pair. In confequence of these discoveries, he made no attempts upon the man; but bent all his endeayours to feduce the woman, not doubting, but if that could be effected, the man would come of courfe, fo ftrongly was he attached to his yokefellow.

I would tell you the whole now, coufin, but I must go and assist my lady Gaiety to dress; for she is to dine with my Lord Frolick to-day. About four o'clock I'll meet you here.

ford she cost to his keet noon them . an

DIALOGUE

There is a state basedies

DIALOGUE, V.

INFIDELIS, IMPIATOR, and Discorpans.

F ASTOSUS and Avaro had not been long gone, before I saw Infidelis and Impiator, stalking up to the rendezvous, and as they walked thus conversing;

IMP. But is it possible, sir, that the papists should ascribe an equal, if not a greater glory, to the blessed virgin, than to the son of God?

INFID. It is not only possible, but certain, and as a proof of it, I shall repeat to you one of their prayers to her; a prayer which can by no means be offensive to any of our people. "O Mary! The star of the sea, the haven of health, the learned advocate of the guilty; the only hope of the desperate; the saviour

124 DIALOGUE'S [Dial. 5.

of finners, Thou callest thyself the handmaid of Jesus Christ, but art his lady; for right and reason willeth, that, the mother be above the fon: pray him, and command him from above, that he lead us to his kingdom, at the world's end." Here you fee, child, that although he was believed by his apostles to be God over all; the papills have found out a way to put him under the command of his virgin mother. Not only fo, but they have put him under the command of St. Ann, reputed by them to have been his grandmother, as may be feen in that famous prayer, approved and authorifed by the doctors of the Sorbonne, in Paris; I'll repeat the passage, being the fourth paragraph in the prayer, " In homage of the right and power (of mother) which you had over your daughter, (Mary) and of grandmother over her fon, and of their (Mary's and Jefus's) fubmission, which they render you." Here you see he is supposed to submit to his grandmother Ann, as well as to be under the government of

his mother Mary. I could tell you ftrange things fon, about the popilh religion, and I intend it ere long; but for the present, I would beg of you to give me some farther account of the different cantons of your devotees. I think they were feven in number.

IMP. I shall describe them to you, sir. And it would be proper to begin with the canton of drunkards, because that is the. royal canton, where I keep my court; but with your good leave, I shall refer the description of it to the last.

INFID. Son, your will is your law in this particular, take whatever method your

thoughts suggest as best.

Then I begin with the canton of swearers, the most foolish and unaccountable fet of people, upon the face of the earth. This canton is divided into two provinces, both which are full of people: in the first province dwell the false fwearers, and the prophane fwearers in the second. frecially the farmers, who a

126 DIALOGUES [Dial, 5.

The province of falle sweaters, is divided into three districts, the first of which is inhabited, by knights of the post, a fet of gentry who get their living by giving evidences in causes to which they are perfect strangers. These knights commonly make their court to the c-k of arrigns, whom, they know is best capable of finding them employment. It is not a great many years fince, a gentleman walking in the fessions-house, in the Old Baily, was accosted by one of these knights with, " Pray, sir, do you want a witness? Sir, I'll ferve you as cheap and as well as any man." Gardiner, bishop of Winchester, formerly was a mighty protector of this order of knights: and at this day our good friend, the father of the world, his worthy inquisitors, and not a few right reverend prelates, are head men in the diffrict of false swearers. Many a good Christian, has been brought to the stake, or gallows, by their assiduity, both among papifts and pagans; and more especially the former, who are far from be-

ing

The fecond diffrict is inhabited by the mercenary fwearers. This is a race, fupposed to be descended from the knights of the post; and to be fure there is a great likeness betwixt the two. The mercenary fwearers will buy a piece of goods for five shillings, and as foon as a buyer prefents himfelf tells him that upon his life and foul, it cost him fix shillings. When he meets with another feller of the fame commodity, in order to obtain a good pennyworth he thews him the goods f which he paid five hillings, and tells the stranger, that, " As he hopes to be faxed. he gave no more than four and fixpence for it." The dealers in horfes drovers and butchers, are lingularly dextrous at this kind of swearing. In this district, it is a prevalent opinion, that a man is not fit to live in the world, unless he can fwear to a lie of of woons distall od I

The third division is inhabited by the foolish swearers, a people the most nemarkably stupid, of any under the government

of hell; some of them are so accustomed to it from their infancy, that they do not fo much as know when they fwear, and are as destitute of design in the practice, as the parrot when it foolds the chambermaid, or as many good people when they fay their prayers at church. Others feem to have such a low opinion of their own probity, that they imagine no one will believe what they fay, unless every fentence is ufhered in with an oath in the van, and confirmed by another in the rear. Gentlemen of family, fortune and falhion, he stationed in this class, and are extremely dextrous here. Nor are the officers of the fleet and army less learned, or devoid of those embellishments. The greatest part of the English officers indeed, marine and military, effects a man not lit to carry a musket, unless he can swear an hundred oaths in a quarter of an hour, without any qualms of confcience. Il Joli

The British army so far excels in this sine art, that they can fairly curse the French, off the field of battle, without ever striking a blow; so terrified are

the French at the oaths of the English Aye, father, I affure you, that this heroic practice, is now fo prevalent among the basest of the multitude, that I could pick you out a low lifed boatswain, who will vie with an admiral , and a dwarfish drummer, who will fwear with a lieutenant general, for any money. Yea, I could pick you out a fellow, who cannot procure whole shoes to his feet, that yet will match any nobleman or esquire in the land at fwearing. And, fir, if honour confifts in being adepts here, the vileft pedlar may vie with the best of the gentry, and the very footpad may challenge a peer of the realm. The canton of swearers, is a very populous and very honourable place. Here are dukes, knights of all orders, marquisses, and earls. And a very worshipful canton it is too, for numbers of very respectable corporations, and many justices of the peace relide in it. of mandad

I have often laughed, to see a delinquent brought before a magistrate, and by him be obliged to pay two shillings for every attested oath, when the magistrate

him-

himfelf, had not manhood enough to maintain convertation for ten minutes, without being guilty of prophane swearing.

the qualifications requifite to a justice of

the peace in thy country?

IMP. Two qualifications only, fie, are requifite. The first is, that the gentleman be pretty well to live in the world. and the fecond, that he shall be an obsequions tool to administration. As to knowledge of the law, love to the people, regard to moral principles, and all fuch ftuff, are altogether out of the question. I was going to fay, it is a very religious canton too, because here you may find a considerable number of reverend parsons, both papifts and protestants. 'As for their oaths in use, thew are various, as the fancy of the swearers inclines them. Some fwear by heaven, others by the God of heaven; fome fwear by Christ, others by his blood and wounds; fome by Sr. Peter, others by St. Paul; some by St. Mary, others by her virginity; some swear by the pope, others by his holiness, and by his infalinfallibility; some by the life of their sovereign; some by the life of the devil, and some by their own lives. Some there are who swear by the church, others by the liturgy and mass; and some who for want of a better epithet, swear by their own eyes and limbs.

INPUDE Indeed, fon, thefe are a fee of as foolish people, as one would wish to meet with. The devil himfelf would not wish them to be more foolish. One would wonder to fee men of distinction, who difdain to conform to the vulgar, in other ! particulars, rank themselves with gipfies, and flurdy beggars, in this most abject and unmanly practice. Sensible people, and some there are still among men, do not esteem a man the more for his acres or pension, but for his virtue and good sense, and hence a swearing gipsy and a fwearing gentleman are held as equally difhonourable. But no more of this, I intend not to become a moralist at this time.

IMP. I affure you, profitable as they are to me, I am ready to crack my fides with laughing, to see how foolishly

they fight and brawl, curse and damn each other, and how ready they are to forward the devil's interest; notwithstanding it is to their own everlasting ruins it

The fecond canton is that of thieves, and a very flourishing canton it is, not withstanding we every fession send a freight over the Stygian lake, who no more re-

The author has often lamented the unhappy, and untimely end of the malefactors hung up every fessions; fometimes for things perhaps comparatively trifling, and which in themselves cannot merit fo severe a punishment. It does not appear from feripture, or reason, that common these, should be punished with the gallows, and especially when the matter stolen is of small value. Nor does it appear to be good policy to deprive fociety of a member, who might afterwards be useful, on account of some rash and unguarded invasion of his neighbour's property. Hang them once, their fervices are forever loft to community. If other methods were taken, villainy would be more successfully supprefied, and the members of fociety spared for usefulnels. The British senators must needs &e, that the hanging trade does not leffen the number of rogues. Nor the untimely end of one leave fuitable. impressions upon the minds of others. To be bound

turn to their native country. This canton being very extensive, is likewife divided into several lesser cancons. The first of which contains the gentlemen thieves. A very courtly, polite, and fashionable set of people, Gentlemen thieves, are fuch who enjoy places of whomour and truft, and are not careful of their duty to their king and country. It is observable of them, that when they are out of place, they are the greatest enemies to corruption, and the staunchest friends to liberty in the world. They are capable of bo influence, but that of patriotifm, fo long as unprovided for; but the moment their happy stars make them place men, they forget their patriotism, drop their enmity to venality, and feek nothing for the space of one year, would be

to hard labour for the space of one year, would be more terrible than to be transported for seven and besides, use might introduce a laborious habit, which would render stealing unnecessary. I am persuaded, that to a dissolute young man, who hates labour, to be chained to a dung cast, or placed in some other service station, would be more dreadful than Tyburn itself.

much

much as their own emolument, leaving the public to thist for itself. It is thought that not a few gentlemen thieves live, within an handred miles of famous Tyburn; and fome people farther think, it is great pity that folema tree is not more frequently graced with thom; but in modem times it is quite unfalhionable to hang any but the little thievest of Those gentlemen having no principles, above ambition and avarice to influence them, being once in place, are capable of being more injurious to the common-wealth, each of them than an hundred highwaymen; and yet Tyburn is not honoured with a gentleman thief, above once in a century, much to the grief of real patriots!

If an ingenious mechanic should die for filing a fingle guinea; an extravagant youth be hanged without mercy, for putting you in bodily fear, on the highway; or a vain girl in the prime of life be executed for stealing a few yards of lace, and others plunder the nation of thousands with impunity, it shows that there must be a defect somewhere.

forth other fervile thation; such is between threaded

rocar

Another

Another class of gentlemen thieves, are our officers by sea and land, who impose upon their king and country, by sales musters: and in a very peculiar manner those who make their own fortunes, (no matter whether in the East or West Indies) by the satigue of their men, who are left to remain in their original penury: these, together with the commissaries for the army, agents for regiments, &c. are all stationed here.

The fecond subdivision is peopled by what we call the fall ionable thieves A prodigious populous place is this. Here! dwell legions of attornies; vermin, who for five shillings worth of labour, will: charge their clients near the fame number of pounds; and very conscientionly take pay, for wilfully perverting and defeating a just cause. Here you may find gentlemen, who can procure witnesses to fwear just as you would have them. and pack a jury that can give a clear verdict, over the belly of the most consistent evidence. Such a jury hath, ere now, faved a noble neck from the deferved cord.

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cord, through the all-lubduing power of money. To this famous division, belong the tradefman, who will take more from an unfkilful buyer, than he knows in his conscience his goods are worth a thing very common among dealers. Alfo the wealthy gentleman, who, in buying will take advantage of the indigence of the feller, and pay, if he can, less than the real worth of what he buys, this practice is now fo very near to universal, that tradelmen deal with one another, for the most part, as if they were all known to be reques and cheats, and he is the best tradefman, that can best guard against the villainy of his neighbours.

Here dwells the careful tradelman, who if a man once owes him five pounds, would write down five pounds ten shillings. This method is so much in vogue, that many people dare not trult their names on the tradelmens books. As for my friend, Sir Roger Latepay, he has had fuch experience of it, that his wood is in danger. In this fashionable division, dwells the tradesman, who conscious that his own ca-JAIOS

pital is expended, Supports his luxury and grandeur, at the expence of his dealers; and many fuch there be in town and country. The avaricious farmers, manufacturers, and housholders, who make their servants, and mechanics, work under their usual wages, from the pretence of deadness of trade, &cc. The buyer, who is confcious of his prefent inability, and fpends without any probable view of being hereafter able to pay, dwells in the very heart of this divition; and hard by him dwells the father, who to gratify a depraved tafte, founders away his estate, to the defrauding of his wife and children. All of these, sir, are very fashionable people.

The third division is that of holy thieves. That is, men whose there is in holy things. By holy thieves, I mean unholy men, sustaining holy offices. Such is he, who enters into orders, merely for the sake of a good living. All who climb over the wall, and come not in by the door, are thieves and robbers. Thieves, because they steal the portion of the priests; for having no right to the sacerdotal func-

tion.

fign, their participation of the altar, is facraligious theft. Robbers, because they make havock of the church, and deprive God's children of the food allowed them by their heavenly father. Here dwell shoals of popish priests, and very considerable numbers of protestant clergy, of various denominations, as well as the total sum of pagan and mahometan mustics. His holiness the pope of Rome, is indeed president in this division, for he steals the prerogatives of God, and applies them to his own private use.

The fourth division in the canton of thieves, are those whom we call the sporting thieves. Such are card-players, cock fighters, horse-coursers, and gamblers of all forts. I know of none of my sporting subjects, but what will win if they can either by upright, or inequitable means. Therefore with us it is an established maxim, that the true gaptbler is the certain thies. Here too you may find princes, ables, spiritual and temporal, and judges of every rank. Ha! ha! ha! how have I been ready to split my sides with laugh-

ing, to see an archbishop lay aside his mitre, and take up a pack of cards; and the sacred judges after having passed sentence on a criminal, lay aside all his solemnity, and put on the sprightly sportsman. Then cried I, oh! the bench! oh!

the pulpit! O the gambler.

The fifth division in the canton, of thieves, is inhabited by what we call fantastic thieves. A very contemptible canton this is with fensible people. Yet foolish as they are with their nostrums, they make it appear, that there are people more foolish than themselves, for they pick the pockets of the neighbouring cantons very cleverly. Here dwell your Daffies, Godfries, Stoughtons, Fluggers, Lowthers, James's, Turlingtons, &c. Here the famous Mr. Mountebank is prefident, and Mr. Andrew Archee is his deputy, In this division nothing is heard of but pills, lozenges, troches, balfams, elixirs, drops, cordials, and the ready coin; for the fantastical thieves can give no credit.

The fixth division consists of plain honest highwaymen. Honest, when compa-

min

red with many of the others, for when they are about to rob a man, they very honestly tell him their design, and stake but a few high words, and the mouth of the pissol against the purse and all that is in it, which notwithstanding the odds be greatly on the traveller's side, the highwayman carries lightly off, with the watch into the bargain. Whereas many of the gentlementhieves, carry on their work so slilly, that you know not their intention of robbing you, till long after the robbery is committed. Oh! Tyburn, Tyburn, thou hast long groaned for such men as these!

Here too are many venerable priests, who by pretended pardons, dispensations, &c. play the pick-pocket to great advantage. Much could I say about this class of veterans in the thieving trade, were I not assaid of exciting their resentment, which would be very detrimental to my designs, as they lead the consciences of the laity, just which way they please.

INFID. Indeed, my son, by your account of them, the highwaymen, and pick-pockets are less prejudicial to society,

Dial. 5.] OF DEVILS. 141 than many who are held to be men of great renown.

Ay, fir, a thouland times, and I can tell you that, some of the greatest of names are enrolled in the annals of this canton of thieves. There are the Grecian. and Roman heroes, almost in general, particularly great Alexander, and Julius Cafar. There is Tamerlane, there is Kouli Khan, there is Philip of Spain, and there is L-s of France, who has as good an inclination to thieving as any body. Poor gentleman, it is not half a century since he put forth his hand, to pick the pocket of George king of Britain, but he got his fingers most woefully bitten, before he could pull them in again. But what is bred in the bone will never be out of the flesh; therefore as the English did not take care, effectually to fecure themselves when they had it in their power, they must expect further experience of French theft.

INFID. One would have thought that, the English have had so many instances of royal thest, from that quarter, that they

would

would have effectually prevented future danger from thence. Nor are our good friends the Spaniards less inclined to the thievish practice than their neighbours; witness Peru and Mexico, those once opulent and populous kingdoms, which how belong to them in the same manner, as the purse of gold belongs, to the highwayman, who took it from the gentleman he murdered.

IMP. Ay, fir, great thieves are abundantly more hurtful to mankind, than thieves of a dwarfish size; tho' famous Tyburn and the places a-kin to-it, seldom have the honour of ushering them into the other world.

The third canton is the liars canton, a people with double tongues, and of the nature of an otter, amphibious; the great Belzebub himself is grand president here, but is represented by two famous deputies, namely the artful Mahomet, and the good old gentleman at Rome. Of the two, the latter is most in favour at court, because, as Belzebub says, he is so very much of his own image; although it must

be owned, Mahomet bears a very great refemblance. All the holy fathers, my lords the inquilitors, with their affictant familiars, All the venerable patriarchs, and princely cardinals, relide in the metropolis near the exchange, in the principal fireet, which is a straight thoroughfare to hell. The bifliops of both ranks, are stationed next to them, and greatly facilitate the journey of paffengers. The very populous fuburbs are inhabited by the fons of St. Ignatius; than whom, none, are more excellent at the arts of lying and evafion; and here too are abundance of friars of every order, who though lefs crafty than the jefuits; are very diligent in the great work of deceit. In this country, politeness and learning have arrived at the greatest perfection, here are abundance of courtiers, and statesman, befides athielts and deifts, highly effeemed by our people, for their learning and fense,

The famous court liars, are like a dead fish, they always swim with the stream of power. They are for or against stamp-acts, and general warrants, just as the sentiments

DIALOGUES [Dial. 9. of their superiors direct; they are protestants, or intollerant papists, or neither, just as their prince is inclined, or as their own interests require. Their consciences are tender as a willow, and will turn any way with the application of a purse of gold, a place, a pension, or a peerage. When it serves their low and base purposes, you will find them patriots, but if the good of the nation clashes with their finifter views, you may find them traitors, either to church or state, or to both. Of this class were Bonner and Gardiner, zealous protestants in the days of Edward the fixth, and bloody papifts in the reign of his fifter of scarlet memory. To this class also belonged Sharp, the archbishop of St. Andrews, for it was not conviction but gold, that changed his fentiments, from prefbytery to prelacy. All the arguments which my lords, the bishops of England had advanced, made no more impression upon him, than an arrow would have made upon a rock of flint; but when his majesty came in a rhetorical manner, to press him home with a heavy purse of gold, a coach

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and fire, and a bishopric, he was quite confounded, and had not a word to fay for mether kirk of Scotland. Such court orguid ments as this, fir, flop the mouths of many a patriot ; Lord C m is a recent proof of this. Such was the force of his electric tion, that it could gain battles, (abdue flates, reverse laws, and make placemen, tremble, will he was unhappily confounded by a place, a pension, and a peerage, and now, poor gentleman, he has nothing left to gratify his ambition, but the melancholy reflection of what he once was and

There is another herd of court line (excuse the phrase, fir, because it is the common opinion, that of all verming court liars are the most detestable) who fawn like a spaniel upon every prince, that afcends the throne, in order to ingratiate themselves into his favour, thereby to make fure of their own emolument If the manners of the prince are ever fo diffolute, they carefs him as their most wile and amiable monarch. Tho' he were as much of a dastard as Sardanapalus, they will perfuade him that, he may vie with

Vol. I. Hector DIALOGUES Dialisa

Hatton for magnanimity of the is a drinker and or glutton, they will flatten him with his temperances or reperient his luxury as, a princely virtue, very becoming an royal personage a even if one halfrof his subjects be familing for wint of breadle of these court lines will tell their princes that it is no crime, at all for him to enter his neighbour's territories, and murder twenty on thirty, thouland of his Subjects, the othere is really no cause given one their part, for the choftiles invaliones Some fuch villains procipitated Lewis loft Frence into a war with Brittain, which would infalliably have proved his ruin, had he not been well befriended by fome peon ple near St. James son with one artil Tropo

Artruly patriotic courtier is a frong pillarnto the throne, but court liars, are the destruction of that prince whose ear they governe lore a mate night ha coult stiem of vo

It is my opinion, that a prince has need! either to be a very wife many himfelf, on to have very honest men about him. Happy is that nation who has a wife and prudent king, and at the fame time honelts . land

and frithful ministers. Earthly thrones are fo infelted with fawning flatterers, that if the prince is not very well acquainted with his bible, it is difficult for him to know, whether he is virtuous or vicious.

. INFID. That is a book in little efteem. Great men are for the most part too nolite to trouble themselves with its contents. because they are so unfavourable to their practices.

IMP. True, and by those means princes are the more readily deceived. For a mitred courtier may, perhaps, tell his prince that it is lawful, for a royal personage, a debauch the wife or daughter of one of an inferior rank, but unlawful for a plebian; notwithstanding his spiritual lordthip knows very well; that when God faid, ". Whoremongers and adulterers I will judge;" he exempted not the prince any more than the pealant, for with him there is no respect of persons, on account of their worldly dignity.

Another right reverend courtier tells his prince; that it is allowable enough in him. on the labbath, after the irksome service. is over at church, to divert himself with

a quiet, civil game at chels, quadrille, or whatever his pious inclination leads him to; and that it may be lawful for some favourite nobility to affift at the sport, but, says he, it is utterly unlawful for the hulbandman and low mechanic; though the downy doctor knows well enough, that when the almighty sanctified the sabbath, it was not a part only, but the whole sabbath he intended.

INFID. Well, Impiator, whatever licence the right reverends allow at court,
their fable brethren in the country are
not less indulgent; for in most parishes in
England, the people may swear or pray,
get drunk or communicate, go to church
or stay at home, get to heaven or hell,
just as their inclination leads them, for
any concern his reverence the parlon
gives himself, provided always he is not
cheated of his dues.

IMP. I know, I am well befriended by many clergymen; but to return to the prince, I affure you I have often thought that, of all men, it is the greatest difficulty for him to be a good man, and get

fafe to heaven. He has fo many about him, who are bale enough to commend even his vices, and but very few who love him well enough to correct his errors. But if I become a moralist now, you'll suppole I act out of character. However, many have exhausted all their wit, and good nature upon the court liars, they are still the same, they lie as fast as ever for the fake of money, estates, high places, &c. therefore some people call them mercenary liars.

But many of the inhabitants of this canton are less ambitious, and will very freely tell lies for a penny gain; amongst those are the travelling tradesmen, who carry their shops upon their backs. Them we call the petty dealers, and the humble liars. But we have others more generous still, who will give you a lie fresh from the mint, with no other view but to raife a laugh: these we call the merry because they go laughing to hell. we have who stand in the capacity of godfathers and godmothers, who very round-

H 3

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ly promise and you for to do, for the child, what they never intend to perform. Some people call them the fool-hardy liars. Next to them relide a very venetable tribe, called by the name of reverend liars. Reverend, because in holy orders; and liars, because they tell my lord bilhop, that they are moved by the Holy Ghoft, to take upon them the office of a deacon, whereas they are moved by the hope of a good living, not knowing that there is fuch a being as the Holy Gholt; and deeming it enthulialm to profes to be moved by him. When once put into orders, and a benefice, these worthy gentlemen rave against all who profess to be influenced in their devotion, by the hely spirit, as fanatics, enthusielts, and madmen. Now either my good friend the partion lies to my lord bifhop, or his congregation; but the truth is he lies to by the transfer of the transfer the transfer

The fourth canton is, that of fabbathbreakers, which is a very populous, polite, and opulent canton indeed. The far greater

DIAG. COUDE VALCE

-greater purious rite mobility, sind rother gentlemen of rank and fortune, Frinte here : they are too well tired to worthip God on Sunday, in qualic or private. They footn to Suppose themselves indebted to the almighty for life, and breath, and all things; or to be accountable to him for the use they make of their time. effaces and talents. They leave it to the low lifed mechanics, to go to church or meeting, for when there to be devout and rake notice of what they are about |Let the parion wilk about heaven, or hell, or what he will, they are unconcerned, never ance supposing themselves endued with immortal fools, name is fare notice.

There is my good friend, my ford Time-lagg, a nobleman of the first distinction, he is so taken up through the week, with contriving how to provide for himself, and his creatures, that he is in no condition to go to church on Sunday, but chooses some convenient part of it for an airing seither in the coach with my lady, or on horseback with his cousin, squire Idle, Mrs. Housekeeper also is very closely entered.

ployed in preparing ten and chocolate aguinft their return. Mr. Steward is very
buly in preparing his rent rolls, studiously
contriving how to extract an estate for
himself, out of his masters, so that he
cannot go to church at any rate. The
footman and my lady's woman must needs
attend their master and mistress, the coachman and postillion must guide the machine; the butler and groom must be
within call, one to take care of the horses,
and the other to surnish with claret or
champaign; so that the minister is very
little obliged to his lordship for finding
him an auditory to preach to.

The London tradefmen come up as near to his lotdship's example as their circumstances will admit of; their spirits are quite exhausted with the fatigues of weekly business, therefore instead of leading their families duly to church, you may meet squadrons of them every Saturday night and Sunday morning, going to regale themselves with a Sunday's pleasure, which consists in eating, carousing, and riding.

plowed

Then

Then there is your fabbath-day villitors very genteel people. The tea-table got fips are much concerned here, and here you may find hundreds of tables, the converte tion of which is supported at the expence the reputation of some absent; for it m be observed that our goffips are so ab lutely destitute of innate ideas, and are fuch perfect strangers to the affairs of civil life, that they cannot support converfation five minutes at a fitting, but by the help of flander. Hence fome people have faid, that flander is the very foul of conversation. And sure enough if you will pick out all the flanderous expressions from the conversation of our gossips, you will have but a very scanty fragment remaining

There are others so given up to indolence, that they keep great part of the sabbath in bed, on a couch, or in the easy chair; these people are so exceedingly oppress with the weight of their own bodies that they can attend at neither church not chapel, although active enough the other parts of the week; and yet they are good Christians, and hope to go to heaven when

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they

they die; and yet they foldom think of any thing, but living for ever, in order to which they eat, drink, and fleep away the fabbath breakers, and all who are employed the whole morning, in preparing fuporfhittee for dinner, live slong with them.

un her class of lattoath-breakers, conlifts of the pepty dealers, who buy or fell commodities, for back or bolly, on the lubbush day. We call them the militrufful fabbath-breakers, because they cannot A God with their suftomers; and flothful labbath breakers, because they do not provide for their families, on the fix days appointed for labour. England, with all its bravery, is horribly diffraced by a fet of prophane people, furth as grocers, chandlers, butchers, barbers, and bakers, who will not miss the taking a penny on the fabbath, any more than another day, Belides them, there are taylors, manuaand shoemakers, who with their late finithes, make great encroachments on the fabbath, and that in the most open manner. INFID.

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There. I thought, in England, the few had made provision against such enough mous breaches of the fabbath.

The Tes, the laws do indeed make providen for the suppression of such vices, but I have the pleasure of Teeting the markoreing of those laws, very often, lest with people, who are entirely devoted to my interest; so the laws are frequently afterp, when I am awake and upon my rounds.

But there is another tribe against whom there is no human law. I mean the think ing sabbath breakers; a careful industrious set of people, esteemed by all and known but to sew. They are constantly employed through the week, and are glad of the sabbath's approach, that they may repair their bodily satigue; and give a see stope to their ploading minds. When they awake on the sabbath morning, they are deeply contemplating some transactions of the past week, or concerting measures proper to be followed in the ensuing. Nor does the man alter his subject when a goes to church. No, he is quite uniform

try him, and you will find him all of a piece. Let the parion choose what subject he will, the other sticks to his text; so that it often happens when the minister thinks his auditory is collected, and the ball of his parish appear at church, he is millaken, for the greatest part of those whom he thinks to be present, are only there in appearance: their minds, their better part, being absent on other occasions.

For instance, the parson sometimes thinks that, he sees 'squire Folly and madam his lady, in the front pew of the right hand gallery: but he is mistaken, for only their bodies are there, their minds are absent. As for the 'squire, he is busy chasing the hare or fox; over all the hedges and ditches in his manor; and his lady is mentally at this ball, or the other assembly, or at this play, or the other opera; or perhaps she is cheapening silks at Mr. Cant's, filk-mercer, on Ludgate-hill.

Sometimes the merchant feems to be at church; however he is only there in body, his foul having failed in the good

thip Bonaventure to buy flaves on the coast of Guinea, or batter goods as Bengal or Malabar. The mercer, drapers and grocer, feem fometimes to be there, but frequently it is an impolition. though their bodies may indeed fent, their fouls are gone on a journey to vifit their cultomers, or are left at hom in the counting-house, balancing their books; examining their tradefmen's bills that they may know with whom the can deal to the greatest advantage. Perhaps iffuing forth a capies against liquire Latepay, a gentleman well known to those dealers; or it may be, the foul is bufy, entering protests against certain extravagant manufacturers. add one with

As for the industrious farmer, you may well think, he has fomething else to employ his mind, than either fermon or prayers; for it must needs require much thought and forecast to determine right, where to sow his wheat, where his clover, and what land to set apart for hemp; how to dispose of his young colt, and the grey horse, who is in danger of losing his eyes. And he, good man, hath found

from thong respectance, during the can callmive home; we chanch then any where elle; and being willing to three in the world, he will be this are opportunity proper for ally antagents confidention.

flut I can tell you, fir, if the people to frequently put the chest upon their parion, he is his turn rotalistes upon them; and many times when the congregation fatter themselves that, they see the parion in and hear his voice from the pulpit, they are mistaken, for it is only his body his foul being attending the levee of this publication, or the other bishop, making his count for a fatter benefice. These, fir, are some of the thinking fabbath-breakers.

Then there are the mad fabbath-breakers, a fet of the very dregs of humanity,
and yet by forme means or other their intepious practices are consisted at, notwithstanding innordisted by all laws divine and
busian. Such are our pellet throwers in
Yorkshire and Durham, our foot-ball toffors, who are found all over the nation;
our leapers, runners, tavern-haunters, and

Dialisis or DEVILS.

themselves in any sport on the subbath, the statement along with the and subbath breakers.

Last of all there are our religious libbath-breakers, a district that is formed of party zealors, and felf-feekers, both preachers and hearers. As for the former, their doctrine is various, one man preaches the pope, another preaches the councils, one preaches St. Dominic, another St. Francis. One preaches epifcopacy, like the great Sacheveral, another preaches presbytery, as the only way of falvation. One preaches up mankind in general, and another preaches his own personal endowments in particular, but as for preaching Jesus Christ, that is quite foreign to their purpose, and is therefore left to be performed by others. Thus, fire, you have had a view of the canton of fabbath-breakers.

INFID. And a noble canton it is, my fon, both rich and populous, of great service to us, and vast enlargement to the territories of Belzebub. How illustrious

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is the throne of great Impiator I I long to have a description of the rest of your kingdom, but for the present I must be gone, my son. Will you please to give me the meeting here to morrow morning?

IMP. I will, fir, adien.

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DIALOGUE VI.

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PASTOSUS and AVAROUSELL

DRIVY to the appointment betwint Fastofus and Avarog I resolved to stay their coming, and had not been long before I faw them at a diffence, walking up the valley towards me. Arrived at the usual place of conference, Fastofus struck twice with his rod on the earth. and instantly there arose two thrones of the blackeft chony, one of which he cupied himfelf, and the other was filled by his coufin Avaro. Thus enthroned, Fastosus opened the conversation, whilst I seized my pen, and sat eager to catch the fleeting foundant motion from Boland,

Fast. You know, Avaro, when we parted in the morning. I was going to alfift my lady Gaity, to drefs for her wife to my good lord Frolick. I went acage with the state of the state of cordingly,

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cordingly; and hard work I affure you we had of it. As foon as I appeared before the toilet, I received orders to render myfelf invisible, and not to depart the room, that I might be in readiness to adjust the head-deels, and tholom ornements. Yes, madam, faid I, I will give your ladyfhip due attendance; with that I rendered myfelf invilible to her, but continued vilible soull other beholders, So to defling with wenter Bitft we omninented the deet, which was strended with very confiderable tifficulty into cost rule fev eval seyings and unityings before her ladging was ple fed with her own foot. At fall disving finished therees, and mydddy vickell thein fettital simes in every spottion dwe iprocesded to auther parts for the import ant work. First we did and then we undid every part of the finery. But our hardest work about the head and bosom was the to put one as imuch as possible out of its narive form, and to expelle the other to as to make fure of attracting the eyes of beholders. Monlieur Friffieur, who was our affittant, gave it as his opinion

nion; that to come up to the very zenith of the mode, it was necessary the thousa bear ian shead as much as politile, in refemblance to a ram without home; and Mis. Prude, my ladyls woman, told us plainly, that Mirs. Pander, whose prevince it isuto establish female customs, hadvexprefly declared, every fady worth above one hundred a year, ought in a full dress to mean they before quite ma-ked. My lady is adorned with excellent hair, but drowill not ferre her except it bear a look the most unnatural polible. Her skin, fair as aldbaster, we owere obliged so doub with patelies, the colour sof Beliebub's cout, as a colon of her loyalty to the black printe of the nether regions, But how to place there patches was a question of no ordin concern, and hardly refolved at the First we tried one hirge patch on her chin, but my lady soon perceived, that it hid the beauteous dimple, which mature had there impreft, and therefore it was prefently removed. Then we tried how the cheek would answer, but slas! le 66mun ferved

foured the lively role, which is a native there, and which my lady takes great delight to view in her glass; on this account we exempted the cheek from the burden. At last, after much anxiety, and very serious consideration, it was resolved that we should fix it on the middle of her forehead, resembling the eye of a cyclop, and put a little one; on the left side of her chin, bearing the like-ness of a mole. However, it cost several trials with them it both places, ere the patches would lie agreeable to her ladyship's fancy.

Avan. Ah! Fastosus, if the ladies only knew, how ridiculous they make themselves look in the eyes of the judicious, they would be very loath thus to deform their native beauty. What delicate beauty? What perfect comeliness do we see tendered disagreeable, and ridiculous by these transformations. And how can they be bur disagreeable and ridiculous, when all the decorations of nature lye concealed, and nothing appears but the manufactory of art, that great supplanter of nature.

nature? Such ladies are certainly greatly deceived by you, Faftofus; for the end proposed by all those metamorphoses is, to render themselves agreeable to the gentlemen, whereas they produce the contrary effect. Art can never beget love. This is nature's work alone. Art may indeed excite lust; but nature alone begets that love which a virtuous lady would strive to obtain. It is strange, Fastofus, that nature has so little, and affectation such great concern among people of fast shion as at this day? Well I hope you pleased her at last?

Fast. Yes, yes, I hope I did, but my work did not end with madam: for Mrs. Prude, her woman, who was affifting us in the equipment of her lady, and often put her tongue into her cheek, and bit her lip, to prevent her laughing out, when the faw her mistres's vanity. As foon as I had done with her lady, befeeched me that I would put a few pins into her cloaths, because the was to attend her mistres's to lord Frolick's; and notwithstanding my patience was almost.

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from before, I was obliged too flay overfo long; pinning; and unpinning here; for-Mrs. Prude affected the fine gentlewoman, almost as much as her miltrefa-

But what yeared me worfe than all the rell was just as I got to the bottom of the flairs, so make my clcape, the cook ma caught me in her greafy arms, and begged me, to, affilt, her to deels, herfelf, in, her half-haliday clother, as her fweetheart, was to take the advantage of her lady's absence to come and vifit her. I could not deny the girle because I thought he really had need of confiderable amendment, before the presented herself to her lover. So after we had pinned and unpinned a confiderable time, I burft through the cafement, to avoid the importunity of the laundry and chamber maids, whom L faw coming. Thus I gave them the flip, for those ladies and their female attendants, would drudge, anddevit in hell off his feet, might they have their own way. But I am right glad that I am come hither from among them.

Avan Then, fir, I perceive with all, your greatness you have no objection

maid occasionally, bitter which at 20

Fasts No objection steally confine the foul of a waiting woman will fill a vacancy o in hell, as well as that of Her lady. The difference, is this thoulady of honour is capable of drawing more to helluations with hardthank her waiting woman can it therefore Leheole to make fure of the mile tress, and fondhe most part the mad comes along by her examples. But as food as were get them fafely inclosed within our faming prilon we let them les we are no respecte of perions ; for the miltres and her maids my lord and his valet, the fquire and his groom, have all the fame apartment alouted them, feed all at the same table, drink of the fame oup, and are fewed by the fame! devil, whom they never find to be sparing of his liquon, but to ferve them plentes oully, though much contrary to their inclinations les mon pot del l'orang pur notes

Avan. That doctrine you unpreached when you attend upon them Faftalus. You wilely keep your thumb upon that and are in

deed it is well to the dog for comely as your appearance is, they would differ you elfer Serious thoughts of futurity would spail all our sport, uncless request and the serious serious and serious and serious serious and serious serious and serious serio

Fast. Indeed, Avaro, I am not fuch an half-wit as to tell my lord, that his riches and grandeur, if not duly improved will fink him lower in the bottomless abyse than the ruftic plebean; nor am I fuch an inconfiderate devil, as to tell him that his hunting, hawking, horfe-couring, cockfighting, card-playing, drinking, fwearing, whoring, &c. are the broad ways to neverending torment. Neither do I foolifhly tell, my lady, that balls, affemblies, plays, &c. are the roly paths which lead most infallibly to ruin. No, no, let me alone for that; I warrant me I can keep my counsel well enough; and as for them they will b find all out at last, without any instruction.

Avan. If I remember right, Faftofus, when we parted last, you were relating the manner in which you made your entrance good amongst men; I should be glad, fir, if you will be so obliging as to finish that account.

FAST. I purpole it, Avaro. You may remember I told you that, great Belzebub, having discovered the woman, to be the weaker veffel, he made no attempts upon the virtue of the man, but refolved, by all means to feduce the woman, not doubting but the would bring over her hulband to our interest along with her. It happened one night that Adam had a dream, ominous of our conquest, which made him very fearful, left any part of his, or his wife's conduct, should promote the dire event? therefore he reasoned with her, concerning their duty to their creator, gave her the strictest charge, to keep out of the way of temptation, and withal informed her, that he was not without his fears, even upon her account. But the for her part, just as the devil would have it, refolved to seperate herself from her husband that day, which the had never done before. Whether the thought to endear herself more to him, by letting him fee how well she would relift temptation, if any should offer, or took it rather ill, to be under his tutorage, I pretend not to fay, but maugre. Vol. I.

mangre all his intreaties, the would go forth, by herfelf, into a diffant walk, to gather fome delicious berries, for an innocent repair for her and her lord, at noon,

This was an opportunity, just to Belzebub's wish, and he took care to improve it to advantage. I told you before, that revious to this, he had possessed the body of a beautiful fnake, in those days man's familiar domestic; and now finding Eve at a distance from her husband, the ferpent discovered himself to her, and with more than animal gestures attracted her eye. Captivated with its unusual motion, the stood ravished with its beauties and admiring its agility. As it drew near to her, the put forth her gentle hand, stroked its Okin, and the fubtle animal, after its manner, returned the compliment by laying its shining head on her lap. Their station was near to the tree of knowledge of good and evil, upon which the forbidden fruit luxuriously hung. this tree the ferpent frequently looked with all the languishment of ardent defire, till once he made fure that the woman obferved

ferved it. Lye still, thou pretty creature, faid the, (stroaking it) what makes thee look fo earneftly at that prohibited fruit?" "Ah! thou fair goddess, returned the ferpent, I have good reason to admire the sovereign virtue of that delicious tree: for I was created only in a brutal flation, without confciousness of mind, or the use of my tongue; till being on my thoughtless ramble yesterday, I chanced to cipy this amazing tree, whose fruit hangs in fuch luxuriance. After a fhort paufe, fuch as a brute may be capable of, I climbed up the tree, and began to feast on the most delicious fruit that ever was eaten. Joyful at my happy fate, I foon became fensible of a self-conscious mind, capable of difcerning between good and evil. Soon my tongue, which before cleaved to the roof of my mouth was untied, and I could express sentiments of joy in the most rational manner. And now when I met with you, I was going to renew my repast on the fruit of that sovereign tree.

Avar. Oh! Fastosus. The most subtile scheme that ever was heard of! Well, 172 DIALOGUES [Dial 6. this may be spoken to the honour of Bel-

zebub, when I am dead and gone.

Fast. Well, but Satan did not then know of the happy confequences that have fince arisen from this affair, to some part of the human race. However, having laid his mare with all the fubtilty he was mafter of he thought it well to affault the pure mind of Eve with unbelief. He afked her, if the reason why the was so divinely beautiful, was not her feeding often upon the fruit of that so sovereign a tree? The woman' answered, "No, we have never so much as once tafted of it, but invariably obferved the command of our great Creator, who hath put us into this garden, and faid unto us, " Of every tree of the garden ye may freely eat, but the fruit of the tree of knowledge, of good and evil, ye may not eat, for in the day ye eat thereof ye shall furely die." To whom the ferpent. Indeed! Did he really fay fo? Are you not mistaken I think you? Die too! why am not I dead then, I who have eaten of it so plenteously? No, no,

you shall not die. That is only an empty threatening to keep you in subjection to him; for he very well knows, that the moment you eat thereof, youshall be like himself, knowing good and evil; no longer be man and woman, but become gods?

The woman replied, "Aye, but my pretty creature, how shall I know that I shall be a goddels, if I should venture to eat of that defirable fruit." MKnow! faid the serpent, you may easily know it, if you confider that, if I, who was created only a brute beaft, am by eating the fruit of this tree, exalted to humanity, you, who are more than half a God already, shall certainly, by fo doing, he exalted to real divinity." With these words he injected into her bosom some seeds of my nature, which fermented to that degree, that nothing would now ferve her turn but to be deified. Sagacious Belzebub, perceiving the uproar I had made in her mind, introduced all the train of real vices. which now infect the human species; fubjected her wholly to his fway, and the

as his instrument, could have no rest till she got her husband's neck also fast in

Belzebub's yoke.

Thus was pride first introduced into the terrene creation, and thus was man fubjected to my powerful fway. Being brought forth in the heart of man, I arrived instantly at full growth, involved them in forrow, enveloped them in blindness and ignorance; and instead of that happiness and dignity which Belzebub had promifed them, of becoming gods, I brought forth in them, trufty Shame, the elder born of my earthly family and he, as a spirit of great power, made Adam and Eve fly to a thicket, to hide themselves from the presence of an offended God. Instead of becomings gods, I transformed them into the image and likeness of father Belzebub, in which image they begat and brought forth their children. It was now that I begat the lovely Discordans; to us the more lovely, because he is antinatural. No sooner was he born, but he founded a trumpet, and cried, " to arms, to arms." Then you might have feen

feen the chinoceros and elephnet, the each and dragon, the lion, panther and wolf. appear in all the fury of martial spirits and proclaimed an eternal war against on another: nor were Adam and Eve exempted from domestic uncafines themfelves.

AVAR. All this worked just as the devil would have it; and greatly enlarged the territories of hell, by annexing earth to the internal crown. Well, uncle, I perceive by your account, that you are the father of fin, in the mind of both angels and men.

FAST. True, Avaro, I am, and fo well is my power established, that I am the very last that shall be subdued, and rooted out of the hearts, even of those that hate me, and who at last shall be delivered from my yoke. This is true, coufin, whether you believe it or not, and I affure you, that, I have the pleasure of giving many a painful heart-pang, even to those who curse my name and nature. But to my story, cousin, I manifested my powerful fway over man, in the case of

my faithful servant Cain, not only in his bloody revenge against his brother Abel, who had revolted from our government, but in making him despair under his punishment.

I triumphed gloriously over the inhabitants of the antideluvian world, who for my lake, scorned to submit to the commandments of God, refolving to be guided by the thoughts of their own hearts, all of which were inspired by me, therefore every thought and imagination of the heart was only evil continually I wrought them up to fuch a degree of rebellion, that the almighty refolved to bear with them no longer, but to sweep them away with the besom of destruction; yet he would not do it without giving them proper warning, and calling them to repentance and reformation. One, Noah, a famous preacher of righteousness, was the instrument raised up, on this occasion, and to be fure the man preached faithfully, and fervently; but I had the pleasure of hardening the peoples hearts to that degree, that he met with nothing but abuse for his pains. Every body accounted him

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to be a frantic enthusialt, fanatic, or methodiff; till the divine patience was quite worn out, land their destruction came upon them by a deluge, which swept them all from the face of the earth, except this fame Noah and his family; and for my part I do not remember a time, on which hell had so many visitants at once as then.

AVAR. But how could Noah and his family be faved, when the deluge came upon all the earth?

Fast. Why, Avaro, it was by the help of a ship, which he was taught to build. For this fame Noah was the first ship-carpenter in the world, and although a prince, he was not above labouring with his hands. But it galls me to think, how the almighty mixes mercy with judgment, for in this destruction which he brought upon the old world, he taught the new world the most necessary and useful art of navigation, by means of which, he will spread the knowledge of himself over all the earth.

After this I fee up my lofty standard on the plains of Shinar; multitudes flocked to it, and became my humble fervants.

2 2

It was now, I projected the scheme of erecting a tower equal in altitude to Jacob's ladder. Two special advantages I alledged to them would acrue from it when finished. The first to perpetuate their name to the latest posterity; the fecond and greatest advantage would be, that thereby they might bid defiance to the almighty. Such provision being made for their lafety, that, on the first appearances of judgment began, they might retire to the tower, where the waters could not follow them. But here you may obferve, I played the devil with the children. of men, for, although I flattered them with such advantages, I believed in my heart, that such a prefumptuous, daring undertaking, would have provoked the Almighty, utterly to have destroyed them root and branch. And indeed at one time I thought I had gained my point, for he did come down and confound their language in fuch a manner, that the great defign miscarried. It was diverting to hear the bricklayer call for mortar, and lo, a box of brick was brought him; another calls for bricks, and the ferver runs for a board of mortar: one calls out for a level, and he receives a plumb-line; another afks for a fquare, and a level is brought him. The bricklayers provoked to fee themselves mocked by their servants, not as yet knowing their language to be confounded, began to lay their resentment upon the bones of their labourers; and the labourers considering themselves as very ill used, returned the abuse upon the builders, and thus they quarrelled and bickered, till they were fain to leave off the work, and betake themselves to other employments.

But alas! cousin, in this affair the devil was outwitted; for we all thought that, this haughty attempt would have provoked God utterly to destroy them; but he made use of our project only to send them abroad to people the earth, the more widely to make his glories known. And to the deep mortification of all our black fraternity, especially father Belzebub, upon the ruins of the tower was written in everlasting characters, the following

lowing motto, "Here the devil overshot himself." But this was a trifling dista-pointment in companion of many others, some of which I may perhaps give you an account of.

Wherever the fons of Noah went, I went along with them, and not a great number of years had the earth been dry, before I perfuaded them to forge, found, and carve to themselves objects of religious adoration, more agreeable to their fancy, than the God who made them; and by this means it was, that pagan idolatry was introduced which, strictly speaking, is the religion of pride alone; even as the present Roman catholic religion is that of pride and covetousness. I will tell you strange things, of my government, Avaro, at a time convenient; but as we were coming along, you mentioned somewhat about the clergy of France, pray what of them, coulin?

Avan. I have often, fir, made honoutrable mention of the dutiful disposition of my dear children the French parsons; but I

I had fome years ago, occasion to any an experiment, which greatly quickened their devotion, and cloathed the facctof all the country with poignant forrow; By their unwearied purfuit of the interest of the church, that is to fay, by their coaxing, wheedling, and threatening of people, out of their goods and chantels, for the benefit of the clergy; they were grown fo fat and purse-proud, they were not able to fay half of the maffes they were paid for, nor to attend upon the duties of their pretended devotion; which perfifting in, they themselves would have contributed, to the opening of peoples eyes, to difcover the cheat, in graces with to

I imagined that nothing could be more fuitable, than physic, to purge off some of their groffness. I went straight to Versailles, demanded an interview with the most Christian Lewis, and accordingly was introduced by one of the lords of his bed chamber. As soon as he had done me greeting after the royal manner, proportionable to his very great esteem for me, I opened the conversation in the

following manner, " My royal friend, faid I, perceiving that you have been ranfacking the world lately, in quest of gold, to fupply your preffing and growing wants, I am come to inform you where you may meet with store of moidores, yea, treasures in abundance, without travelling out of your own dominions." " Is it possible, faid he, I pray thee lovely spirit, where are the golden heaps to be found?" I replied, " the clergy, the clergy, fir, are fo overgrown in riches, that they are hardly able to fay an hofpitable mais for the dead, or even to go about to cheat and defraud people out of their money and fouls as heretofore." " Ungrateful villains, faid he, to hoard up their money to lie by them ufelefs, when I, their king, am just at the point of becoming bankrupt. I'll eafe them of their burden I warrant you; I'll let them for once know, that they have another mafter besides the pope, and leave it to them to replace their stores the nearest way they can." I was not afraid but my scheme would work to my mind, for I took

took him at the very nick of time, when the king of England had emptied his coffers, by diffroying his neval force and trade; and poor gentleman he knew not well how to fill them again.

Glad of fuch an opportunity, he affembled the heads of the clergy, and demanded of them an exorbitant fuin, in the way of a free gift; a very genteel way of robbing the church indeed. The holy gownsmen, like dear children of their good Avaro, showed themselves as tenacious of their gold, as the paw of a lion is of its prey. They used every argument which prieftly fubrilty could invent; they lugged in both heaven and earth as protectors of their property; yea, they even told him that to command them to part with their money, was no. less than robbing the almighty, just as if the almighty and them were partners in the trade of priestcraft. But clergymen have the advantage of all princes in that, their. cause is always the cause of God; although God, has in reality, nothing to do with them

it. They held, both with teeth and hands; rather than generoully to affilt their for vereign, though now become almost infolvent. But you know the proverb, "The weaker goes to the wall?" and for it was with them. He being stronger than they, prevailed, and although their money came from their coffers like blood from their hearts, they were obliged to comply. But I can Laffure you, the parting with it cost them more real diftress of foul, than ever the felling of their consciences to obtain it had done. The forrow of the priests is for the most part a farce, but their forrow on this occasion, was deep and unfeigned.

It was not a great while after that, moidores failed a fecond time, and other refources being drained, he again had rescourse to the sons of the clergy; and did by them as they commonly do by the laity. I mean, their money being gone, he was content with stripping them of their plate; so that were you now to see the cabinet of a French priest, you would find it as empty

empty of plate as Glaud the shepherd's pantry. And I am of opinion, that I ewis having found the way to their nest, he will take care, they be no more overgrown in riches. But to repair their late losses they can now look out for a prey, with as much penetration as an eagle, and are rapid as a panther in seizing on it.

Fast. It is my opinion, cousin, that, if princes were to take care that the church should not become too rich, there would not be so many religions as there are; but who would not be a priest, or a nun, when they may roll amidst the blef-sings of both worlds; and under the pretence of religious retirement, enjoy every thing grateful to the slesh, in the greatest luxuriance, without any labour or toil of their own. I assure you, cousin, if I were not a devil, I would chose to be a priest myself.

Avar. Being a priest is not such a great privilege now as it has been, though it is still preserable to any trade of the lay kind, the expulsion of the Jesuits has been very murious to priesterast. The church

church is fure to thrive in the reign of a prince who is under the direction of a jeinitical confessor: and the priesthood will always find in him a powerful protector: but I fear much that the princes of Europe, from their late advances, will at last throw off the yoke of eccleliastical tyranny.

Fast. In fact, cousin, it is not a little strange, that they have not done it ere now. Nothing can be more preposterous, than, for a prince, who hath sovereign sway over extensive dominions, to be under the controll of an arrogant priest, as if it were by him that kings reign and princes decree judgment. Or as if he were the prince of the kings of the earth.

However, cousin, you forget that it is time for us to go on our nocturnal circuits. Mine is very extensive, I must therefore bid you adieu. To-morrow morning let us meet here.

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ROM what I had heard and seen, you may think I took care not to be too late, in attending the sable gentry in Horrida Vallis, where I was got before any of them arrived; and prepared for taking down their discourse, the first of which, that I heard, was by Infidelis to Impiator.

How extensive are thy dominions, oh! great Impiator, my son! Before you, the greatest grandees of the earth do bow. Will you please my son to finish your account of the remaining part of your territories?

IMP. I will, fir, and you may observe that the fifth canton is that of the adulterers and fornicators. These are divided

into literal and mystical. The class of literal adulterers and fornicators, are fo falbionable and notorious a people, that a description of them seems unnecessary; and so very disagreeable, that it would be offensive to you. I shall therefore do no more than describe their dwelling, and affure you fire, that every individual of them is a very humble fervant to your fon Impiator. Their dwelling is on the banks of a river, the fource of which is in the court which runs through every part of the king's dominions, carrying the inhabitants along with fit; and at last disembagues intelf in hell, where all adulterers and fornicators shall infullibly be termented, as a proper counterbalance for their fieldly pleatures, where inflead of women they shall have devils; instead of wine the falphurous liquid, and instead of beds of down, the boilerous billows of Phlegethon? and to access

Next to them are the mystical adulteters, and fornicators. By whom I mean all that have any commerce with the whore of Rome, that old bawd with the scarlet coal gown a or in other words, all who have the mark of the beaft, either on their foreheads, or their right hands, and such who have this mark upon both.

By those who have the mark of the beast upon their foreheads, I mean the worthy preachers, and hearers of the Anminian doctrine of the church of Rome; as also the strait-hooped gentlemen, who believe with the chanitable Italians, that there can be no true faith but that which they profess, nor salvation but in their community. The far greater part of the clergy belong to the former, and the good Sandemanians, belong to the latter class of doctrinal papists, or mystical adulterers.

By these who have the mark of the beast upon their right hand, I mean the pragtical papists; the whole bulk of the holy catholic church, and besides them, all that do the works of the beast, after the example of that orthodox church. By the works of the beast some understand every part of religion which is not founded upon scripture institution. Such, say they,

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are confectating of churches, and baptiling of bells; dedication of meeting-houles to certain faints or angels, as the patrons of parifies; the worthipping of faints and angels, by celebrating an annual festival in honour of their name; fuch are your obfervers of high festivals, abstinence from meat at certain feafons of the year; worthiping towards the east, as if God were not every where present. Bowing at the name Jefus, as if it was more august than that of Tehovah, &cc. Such, fir, with many more whom I might name, are the mystical adulterers and fornicators.

INFID. Aye, but my fon, you have not told me which are the fornicators, and which the adulterers. I want to hear that, for the one is usually diffinguished from the other.

IMP. Yes, fir, they are distinguishable enough: for the practical profest papifts profess not the least degree of relation to Jelus Christ, as the head of the Christian church, but own themselves to be the adorers of the whore, who fits on many waters, are held to be the fornicators; whereas nominal protestants, profels themselves married to Jesus Christ, as the great head of the Christian church, and notwithstanding this pretended marriage, with him, maintain a doctrinal commerce with the whore of Rome; on which account they are to be held as the adulterers.

The fixth canton is the murders habitation, which is divided into two grand divisions. In the first are murderers of others, these are subdivided into petty cantons. In the first of which live the mental murderers, just upon the frontiers of the country. They are a people who, without just cause, are angry with their neighbours; this lambent flame they inwardly cherish, till revenge is begotten along with hatred, envy, and malice; with them, therefore, nothing is wanting but opportunity to destroy the reputation, and life of the object of their hatred, with fafety to themselves; but very often it happens that their hatred and revenge deftroy their subjects, ere they have an opportunity of avenging themselves. The verbal murderers live next to Simulat them.

them, in a very spacious country, because they are very numerous. By the verbal murderers I mean, those who withhold from the character, of others, the good. which they do deferve, and fpeak of them the evil which they do not deserve; or even the evil which they do deferve, in a way, in which, they would not wish others to speak of themselves, in like circumstances. I attend, for my part, in many companies, where the convertation cannot possibly be supported, for a quarter of an hour, but at the expence of some absent acquaintance, and fo fashionable is this, in polite life, that it is become a proverb, "That scandal is the very life and foul of conversation. To this petty canton belong all talebearers, backbiters, railers, evilfurmizers, and particularly the very obliging gentry, who tack, But, to the end of all their encomiums on others, as "He is a good fort of gentleman, But-or fhe is an agreeable lady enough, Butwhere you may observe, that sittle unintel-

figible word, But, Ifabs the gentleman and

lady's reputation through and through.

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Having pute through this you come incl to the country of those who marder with their looks. In this evancy you may feel an eye to curie a man to helb and damination, and an eye brow, call a man a founded, and knock him down. The Rev. Mr. Adam Gib, primate of the afford ciate fynod in Scotland, has lately had his heart wounded to deeply, by the looks of fome of his elders, that it is thought he cannot recover the froke as long as he lives; but for the good of the public, he hath profecuted them before the prefly tery, who, without enquiring into facts, sentenced the reputation of the irreverend elders to be hanged, drawn, and quere tered, to the great confolation of the pious fufferer. As foon as you get out of this country, you come in nommon vavia sibi-

Fourthly, Into a very extensive plain, inhabited by what may be called domestic murderers. A fet of beings who murder with impunity, no fuitable laws being provided against them, and bownship and rave

Here dwells the parent who specids wastefully, what should regularly support Vol. I. K his

OH DIALOGUES (

family, to that his children are brought in the most dissolute, and irreligio moner, as a preparative to the most vicious ices; bence, whether the children iove virtuous or vicious, strict equity accontits the profule and careles parent the murderers Near to these murderous parents lives the lascivious husband, who estrangeth himself from his lawful confort, and frequenteth the company of lewd women. Many you may find here, who, as the very worst of felons, tob their wives and children, of their legal property, to support the most infamous strumpets, who, like the horse leach, are continually faying, give, give. Such men are fure to find the truth of that faying! "A whore is a deep ditch." Here it is a very common thing to fee the most virtuous women, so ill used by their murderous hufbands, that they languish and grieve under their affliction, till at last they die of a broken heart. No affaffin ever better deserved the gallows, than such. hulbands, for no affaffin ever put the perfon whom he murdered to equal torture.

The very same may be faid of the laseivious firumpet, of high or low degree, who is falle to her hufband.

Among domestic murderers, live the parents who, for the fake of an agreeable settlement, oblige their children to marry, with persons, whom they cannot possibly love. This lays a fure foundation for certain murder, and brings the party to the grave in the most diffresting manner.

But if coverous parents, would only consider, that, a compelled marriage is worse than a poisoned dagger, plunged into the bosom of their offspring, they would certainly have more compassion than to perfit in the iniquitous measure. Here likewise live those, who restrain their children from marrying the objects of their choice, merely because there is a deficiency, of a few hundreds, or thousands, in the fortune. Parents who, can relish nothing but money, and have a wrong notion of honour, make no scruple of conscience, to render their children miserable all their days, rather than furier them to marry a degree and half below themtarilly was the King of felves.

felves. It is very strange, that the laws of nations should make no provision against this murder, and stranger still that those of Britain countenance, and encourage it.

However, marriages are feldom happy, where the affections are not joined, prior to the matrimonial ceremony. Money may unite the perions, but it cannot unite the affections, as appears in numberless instances: of which disconsolate, dull and heavy hulbands, broken-hearted wives, frequent divorces, elopements, domestic quarrels, and divided families, the natural effect of forced marriages are evidences.

There is yet another specie, of domestic murderers, connived at by the law. They are such who, not only train up their children in idlenels, but in luxury and wantonnels. By these means their spendehrist sons, if of high birth, are sitted to become robbers of the nation, when their own fortunes are spent; and if of middle life, they are sitted for the highway, and consequently for the halter. Nor is this method of training up, less fatal in its influence,

fluence, on the female fex, for it prepares them for the flews, or the suburbs of the flews, where gentlemen's courtezans dwell, perhaps for theft, and then for the gallows. Idleness and luxury, is as rank poilon to the mind, as arienick is to the body. Many people indeed, lament the young gentleman's unhappy fate when he is going to Tyburn, but very few, cenfore his parents, as the first cause of his untimely end, by the manner in which they brought him up. This is fome comfort to us however, that though, fuch domestic murderers act with impunity from man, the law of God will take fuch notice of them, as to bring them to hell, if their crimes are not repented of To be fire it would be more agreeable to us, to fee them enter hell by way of Tyburn : but the devil cannot always have his will.

Another fort, are very careful, to preferve the bodies of their children, by providing diligently for them, the necessaries and conveniencies of life; as they grow up, are as careful to preferve them, from the highway and the stews, by putting into

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their

DIALOGUES [Dial 7] Bpt their hands a bufiness by which to obtain a comfortable livelihood; and after all prove the murderers of their children. For on the one hand, they restrain them not from bad company, which leads to destruction is company, that corrupt the principles. viriate the conduct and lead into bad practices. Such as fabbath-breaking, gaming, lying, and fwearing, &cc. Nor on the other hand, do they take any pains to cultivate their infant minds, further than to know how, when, and to whom, they should make a genteel bow, and curtefy, and how to express the modish compliments in a graceful manner. They never once deem in necessary to inful into their minds an early fense of me-

Many parents if their children learn a little polite behaviour, do not much care whether they read the bible at all in

ligion and virtue desertes exore all thow

In this country too dwell duellers, boxers, boafters, and provokers; all the bands of affaffins, and intriguers against mens lives. His hoary holiness, is captain general of this band, also his cardinals

dinals and inquifitors are next to him in honour. Here dwell perfecutors of every name: popith, epiloopal or prefbyterian, all who impose religion on mens consciences by the power of the sword.

The fecond division is that of felf-murderers, and I allure you, this is a very populous place; more crowded than the former. Here dwell gluttons, drunkards, and intemperate persons in general; for there are more who ekt and drink themselves to death, than a ver, the confumption, and the tword de-Aroy. Idle, lazy, and flothful persons, live here, under the character of fecon hand murderers, their idle habits introducing discases of the most fatal in ture. The immoderately careful alfo, kill themselves with mere anxiety. In the next town the envious are flationed; those who are as mortally wounded, by the prosperity of their neighbour, as any man can be by a dagger. In the suburbs live those whom we call the impatient, for trouble is not to very deathly, as impatience under it. Over the bridge Positi K 4 live

ino DIALOGUES IDIAL.

live the ambitious a people of lofty twieve, who cratk their heart-firings, dy climbing. In the neighbourhood of the latter live the latelyique, who kill themfelves by little and little, and parboil their fleth, ere they prefent it to the worms. I might add to this lift, I a predigious number befides, known amongst us by the name of I foul murderers; but as I was never very remarkable for knowledge in casuatical divinity. I shall leave this to others, and proceed to

The seventh and noval canton of drunkards, which is divided into two very grand divisions, the first of which is inhabited by the for, and the feeond by merry companions. The foaking fors, are a well feafoned race, who feem as if fome of their ancestors had been of the bristly kind. They are a swinish ser of people, always grunting, but when their lips are in the cup, unless it may be, that the calf mounts them in the morning, and rides them till half past two, then dismounts just in the middle of dinner, and the sager fwine waults into the faddle, and rides IVE

rides them sill they are lame. The enfign of the fets division, is a long tobecco pipe, and greafy fore-breaks of a coat; and if any man have bufiness with them, he would do well to wait on them in the morning, before the calf difmounts; for after that they can do nothing but grunt, till fleep dismount the pig again; thus they are ridden alternately by the calf and the pig. The fots drink merely for the fake of liquor, and in process of time, their blood becomes so inflamed, that they carry the arms of their company open their faces, which are dyed into a kind of baftard fcarlet colour, and grow as rough as the ikin of a thark, with preternatural pimples.

The fecond division is that of merry companions, or according to men of learning, good fellows. They abhor the name, yet love the practice of drunkards; you could not affront them worse, than by telling them, they are in love with the landlady, for the sake of her liquor. Were you to ask them their reasons for frequenting the tavern, they would soon

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have to the liquor, but they go there merely for the fake of good company. By the way, fire, they go to the wrong place to feek for it, for no good company haunt raverns and alchouses. Good company is most tikely to be found in good places, but taverns and alchouses, are quite of another cast, being public portals, through which many pass to the nether regions. Yea, such a good opinion has Belzebub conceived of them, that many of the land-ladies, and their daughters, are appointed his factors and lagents upon earth.

It is the practice of merry companions, to meet at the tavern, or some other place of public resort, as many evenings in the week as business will admit of, to read and expound the news papers, give their opinion of the proceedings of the ministry, of commercial transactions, or to comment on the operations of war. Sometimes they meet to play what they call a civil game at cards, back gammon, &c. or it may be to reproach some neighbour-

ing preflyterian pation, for his affected fanctity: for you must know that they not only hate fanctity inself, but its very appearance. Often you may hear them deride the fanatic, for what they dall his narrow and bigotted spirit, and at the same time, applaud, the reverend Mr. Live loose, for an affable, free and generous soul. Many of those merry companions, who will by no means bear the name of drunkard. I can pick you out. Who will drink a bottle or two at a fitting, and go home betwint one and two in the morning with eyes as sierce as those of a byæna.

In short, sir, if you were to go through my canton of drunkards, when our men are all at work, you would hear as great a noise, as if Vulcan with his cyclops were there, hammering thunder-bolts for Jupiter. And would certainly, imagine, that hell had burst its belly, and poured out its entrails amongst us, on account of the hideous cursing, swearing, damning, sinking, scolding, and bawling, damning, sinking, scolding, and bawling,

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trearing and fighting, honfing, lying, cheating, and unclear words, looks, and geforers, which there abound. This, fire is the royal canton, out of which I choose all my principal men; which you must lown, to be found policy, for if ever I can get a man to become a drunkard. I can cause him to commit what wickedness I please, and I must tell you, that this scanton is inhabited by meanof all canks, occupations, and perfusions.

Thus, reverend father. I have given you a brief account of my dominions, but if you were to pass through the several cantons, and see them all yourself, you would say, that the hundreds part has not been told you.

Oh! my child! my dear Impiator, how my aged heart is filled with joy, on hearing your pleasing ttory. Illustrious indeed is the kingdom of Prophanity. You homour me, my fon! Your success does great honour to the name of Infidelis. But I pray, do you know any thing of a fet of people, whom they call Naza-renes, they are the only people in the world

lap. Dknow them very well. A finall body of despised, precise creatures, hated by all the world. I affare you, fir, I have done all that lies in my power, to bring them under our dominion. But mortified I am to tell you, that I have never been able to conquer one of them. Immanuel hach published very trict laws in his kingdom, absolutely prohibiting his Subjects from touching, tasting, or handling any thing that belongs to us, or fe much as vifiting our cantons; and they are fo firmly attached to his government, that it is with the greatest difficulty, now and then, we get one of them down into our mines. But when such a thing does happen, my subjects have a good day of feafting and mirth; fend gifts to one another, of fuch things as they have, and the shouts of joy, as So we would have u," may be heard in all the cantons of our dominions, le co tienment con tiencim

For instance, it happened once that Nosh, who was in the main, an utter enemy to our government, was induced to make a visit to the drunkards country. which caused much gladness through all the land. The triumphal flag was difplayed upon the tents of Ham, wherever the news were spread, and every man reported to his neighbour, faying, " Behold he is become like one of us." At the same time, the confederares of Shem. covered themselves with sackcloth, put ashes on their heads, exchanged their pleasant fongs for lamentations, mourning and woe; till the patriarch was fafely returned to his own country again.

It happened also on a certain time, that I was happy enough to inveigle David the great, within the borders of the adulterers canton, who, to cover the infamy of such an expedition, rushed with violent precipitation into the very heart of the canton of murderers. The monarch's arrival was soon proclaimed among all the murderers, and adulterers, who made a grand entertainment on the occasion, and invited

tell

invited the blaspheners to partake with them. Oh! Insidelis, if you were there, eertainly you would have used your sides with laughing, to see how they sooted the treble dance, whilst the music played, "The best of them are as bad as ourselves." And all joined together in this chorus, "What we do in public, they do in private,"

What we do in public, they do in private, "I'll The difference is only in thew." I'll office and

Then they clapped their hands, and shouted, "So, ho! brave boys. Now we are all on one side. The man after God's own heart hath joined our communion. The psalmist of Israel is now one of ourselves. Hypoerites altogether, who pretend to more religion than others. Thus, sire, from the fall of one, our people concluded that all were bad.

The like fell out in the case of Peter, the apostle, who, on a very dark night, missing his way, was first trapped in the liars snare, and then in the swearers gin, so that he denied the lord who bought him, and cursed and swore, that he did not so much as know Jesus of Nazareth. I can

tell you, when such a thing does happen, that we entrop one of the Nazarenes, it greatly encreases the industry of my subjects, and bends them more than ever under my yoke. Indeed, as there is no other way to Zion, but what he directly through the very heart of my dominions, there is now and then, one of them turnibles into our mines, especially in the dark and long nights of winter.

INFID. Now and then, child! I thought you had often companies of them at once in your dominions.

June. No, fir I cannot say so I Piledle you how the mistake happens. We frequently have companies of those who are called Nazarenes, it is mue, but then the name, and the nature are two different things, all the world over. In order to bring true Christianity into different operate and wise Balzebub stirs up some of our country people, to put on the outward habit of the Nazarenes, join their company, and travel with them, almost to the borders of the kingdom of Propha-

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nity, but not one of them can be perfusded to let a foot out of their own country. As those people pass along the road, in their own country, it is not much to be wondered at, if they do occasionally try their hands at their old employments. But as for the seal Nazarones, I affire you, I very feldom meet with one who has curiolity to much as to view our land as he paffes through it Even when our fubtile emiffaries do centrap ones elet me and my chivalry do what we can we never detain him beyond a certain times, when fome powerful messenger is dispatched from the fkies, to deliver him out of our tenscious hands. Bur we have the fatisfaction of often procuring them an hearty drubbing fo that many of them afterwards go halting to their graves. I myfelf, have feen Immanuel meet them, in the very midst of our kingdom, feize, bind, and chaftife them, will with blurred faces, they humbly submitted to kiss the rod, and heartily bleffed God, that ever the birch-tree was planted, moly perform, beaning withtending or ground for the years of

durions

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Intro. Aye, child, they are made to kills the rod, that is, the plague of it; for then they bid farewell to the pleafures of Prophanity. Oh! were it but possible, by any means, to harden them igainst the rod! what advantages might we reap from it 1 Or indeed could we, as I have often ftrove to do, make them faint under it; it would answer the same end : but, beyond all our power to hinder, Immanuel does fome how, along with the ftroke, convey fulfaining frength Yea, fometimes, even makes the god itself, in fome respects pleasant, and at all times profitable to them. Ah to my fon, we shall never be able to rob him of one of his own, for when he chaftifeth them with a visible hand, he fustaineth, and comforteth them with an hand invisible, in or ani

But let us not be discouraged, nor yield the contest. Let us destroy whom we can, and let us disturb, and distract the minds of those whom we cannot destroy. Let us think of the great Belzebub, what atchievements he is daily performing, not withstanding he groans in the yoke of eternal

dernal despair it. And for your encourage, ment, my dear Impiator, let me tell you such it your care, to mantain a despotic sway over your subjects, and such is their attachment to your person and government, that both you and they may be assured of warm lodgings in the palace of great Belzebub, as soon as this world ceaseth to be the stage of action.

IMP. Yes, fir. Such is the flourishing state of my kingdom at present; but I have many shocks at one time and another; it is but a few years since, I was terribly assaid, lest I should have lost my British subjects.

INFID. Loft your British subjects, my fon! Who, or what is he, who dared to attempt any thing against the great Prophanity?

IMP. Ah! fire! A powerful enemy, no less a person than George the third. He was an enemy to my powerful sway, when he was only prince of Wales, and as soon as he ascended the throne, he more openly shewed his dislike to me: publishing an edict, for banishing me from his domi-

Intro.

nions.

minut, enjoined (his officers to apprehend the wherever I was to be found and under the penalty of his displeafore, prohibited his subjects from entertaining me at any time, especially upon the sabbath day; a day on which I am used to get above double business done for Belsebub. Had I not been well befriended by the British nobility, as well as by the commons of the land, bad days had come upon me; for what will not precept enforced by enample be able to accomplish a subject what will not precept enforced by enample be able to accomplish a subject when well

Had he, like many princes before him, only enacted laws against me, and still continued to correspond with me himself, I should have had little to fear; but, would you think it, the setually actempted to clear the court of me; will suffer no swearing in his presence, nor gaming on the sabbath evenings in his palace, and even discourageth drunkenness and debatchery. Indeed, fir, if inferior maginates had all been of the same disposition, with their king, poor impiator had been obliged to quit the realm, and live in exile, like the devil Crudelis.

foben, and virtuous prince, will admit of no dispute; but the case of Impiator can never be desperate, whilst you and I are in such high esteem with so many magistrates and planomen. We shall be regarded much sooner than he. So long as inferior magistrates cap be kept in subjection to us, there is no fear of our interest, let the prince be ever so virtuous. I, as an old stander in the world, have seen much of mankind, and out of my consummate experience shall offer some things for your encouragements; attractor me princes.

A good king may enact good laws, but it is impossible he should execute them without the assistance of his subjects; theres fore your kingdom, my son, can never suffer, till a law the made, which shall reader all common drunkards, swearers, sabbath-breakers, whoremongers, extortioners, &c. incapable of the office of a magistrate. Whilst magistrates can suffer buying and selling on the sabbath-day, whoreslooms drunkenness, and swearing, to abound in the streets, with impunity, what hath

hath Impiator to fear? Doth it not demonificatively prove, that such magistrates are firmly attatched to the devil Impiator. No danger, my fon! no danger at all. Let the king and queen both abhor you ever so much, unless they can get men of virtuous dispositions, established in places of trust, the devil Impiator shall reign in spite of all they can do to prevent it.

Do you think that a magiltrate, who is himself a drunkard, will ever strive to suppress the beaftly fin of drunkenness in others? Or that he who is a prophane swearer, and tolerates the practice of swearing in his own houshold, will ever exert his power to suppress it in others? Can it be thought, that a man who keeps his woman, inflead of his wife, will be very affiduous to suppress the reigning fin of whoredom? Or, that he who can without conscience, grind the faces of the poor, will ever be'a promoter of piety. Never fear it Impiator. All you have to do, is to debauch the minds of as many magistrates as you can, then you will have the vulgar of course freezes, with impunity your

A CONTRACTOR

Dial. 7.1 or DEVILS. 225 course, when they see vice reign with impunity.

IMP. After all, fir, I think there is reason for some fear, when we consider the power of example. You remember how, according to tradition, it turned the heads of all the Macedonian army, to the one shoulder, in the days of Alexander, and how it raised a hump upon most of the genteel backs in England, in the days of king Richard the third, of bloody memory. Now, sir, if example were to have the like effect at prefent, Impiator could not live in England.

This second sighted devil, seems to have judge I rightly of the case, for prophaneness of every kind, has made most awful advances in the present reign, notwithstanding the virtue of the sovereign. Divorces consequent upon conjugal insidelity, were never so rise, since England became a nation. Masquerades and routs, which received but little counternance in some former reigns, in this, meet with all that the vainest heart can wish for. That this is the case let Cornely's, the pantheon, and the semale cotery bear witness.

2165 DIALOGUES IDIAL

Instruction I am fentible, for, that a virtuous example is not without its proper influence; but this I have always feen, people are more early drawn by example, into vice, or even into things indifferent, than into virtue. Affine yourfelf it will require a stronger power than the example of the best and wifest of men, to draw a vicious person to the love of virtue.

Should the virtuous example of a prince have any influence upon others, you must take care to nick-name them, get them pointed and hiffed at, and despised, and all will go on very quietly.

Let us go now in quest of our kindred, my son, I expected to have seen some of them here this morning.

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DIALOGUES

ELEBRICE MORNING

INFIDELIS, AVARO, HASTOSUS, IMPIATOR, TOO SEPT OF DISCONDANS TO TOO STORE STORE

a diffe NEIDELIS and Impiator had but just done talking together, and were about departing, when Faftofus, Avaro, and Discordans came up the valley and faluted each his kindred, in which falutation Infidelis thus began.

INF. Honour, and renown to the great Fastosus 1 Furious contentions, to restless Discordans, and heaps of glittering wealth, to the careful Avaro. To which infernal falutation violeto boy so mil

Fastosus replied, Darkness and confufion furround my brother Infidelis; lewdness and debauchery, attend my cousing Impiator; I am glad to fee fo many of our family, in the valley at once

INF. I pray you cousin, Discordans, how do you do? these many weeks have passed, fince I faw you. in while or flooris Vol. I.

Dis.

Drs. Even jaded out of breath, uncle? How do you do, melt rev. fir ? And how do you, my worthy coufin?

INF. Having with great care, cauled our influences to reft upon our subjects, we came hither to the valley, to regale ourselves with a dish of sweet conversation. which we hope will now be more agreeable, on the arrival of fo many celebrated worthies. But I would know, coulin, where

you have been to long?

Dis. Been, uncle ! I have been bufy, wandering to and fro, on the face of the earth as usual, promoting the interests of great Belzebub. So diligent have I been, that I have had no time, fince I faw you last, so much as to take a But as you observed just now, having left my influences upon mankind, I hope to enjoy the pleasure of my uncle's company, for a feafon.

INF. How, coulin? Are you to close at it? I thought, your affairs, had been urgent, only, upon certain occasions.

Drs. Indeed, fir, mankind are fond of me, almost to distraction. I believe, I have as much

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much buliness now a days; as any devil of the club, and I manage my affairs with as much dexterity too.

INFID. What is that staff, you have in your hand, cousin? And what is that looking-glafs, that hangs by your fide? By your looks you are too vigorous to need a staff to lean upon; and to judge by the appearance of your person and dress, I should have thought you had as little need of a looking-glass.

Dis. You are pleased to banter a little fir ; but that which is well received, is never ill delivered. This which you call a staff, sir, is my telescope. And this glass is my inverting mirror, the two chosen instruments, by which I carry on all my operations.

IMP. I thought, coufin, we devils, have no need of glaffes either perspective, or vifual. What I is your fight bad, Dif-

Dis. No, no, my fight is as piercing, as the eye of an eagle, but piercing as it is, I cannot do without my glaffes. that ever I be incline the top of it reacted.

gren

Imp. Then, I toppose, the glasses are for the use of your subjects. Indeed, cousin, I never took you to be a friendly devil before.

Drs. Not to friendly as you imagine, coz, nor are the glaffes for their tole, but for their abuse. For there is not one, who makes use of either glass, but he is abused, as fure as ever he uses it. This is no very great friendship, fir, is it?

INFID. No coulin; if fo, you approve yourfelf the offspring of great Belze-bub. I should be glad to hear formething of their uses, and the manner of your operation by them.

Dis. I am ready to oblige you, fir, if the great Fastosus is pleased to permit me.

Fas. You do me honour, my fon. I permit you with all my heart.

Dis. Then, fir, if you please, you shall try my telescope first. Take it in your hand, fir, and put it to your eye—Now, sir, what do you see?

INFID. See—I fee the greatest mountain that ever I beheld—the top of it reacheth

even to the stars. Strange! I did not think there had been such a thing in the world! Why, the highest mountain in Armenia, is but a hillock when compared to this!

Dis. Now, fir, be pleased to take down the glass, look the same way, with your naked eye, and try what you can discover.

INFID. Nay, now I can fee nothing at all, but a mole-hill about a fcore of yards from us. But what is gone with the mountain think you?

Dra, That very molehill, fir, is the mountain, which you faw, to convince you of it, Impiator shall make the trial likewise. Now, Impiator, what do you see?

JMR. See, why I fee the wondrous mountain; and I fee, a prodigious number of monsters, ten times as big as an elephant, travelling up the sides of it,

Dis. Now, fir, the molebill is the mountain, and the ants are the monsters that inhabit it.

Dis

INFID. Amazing! that any inftrument can change the appearance of things, fo much from the reality. Indeed, Discordans, I can hardly believe my own eyes.

Dis. Sir, you shall have full conviction. Put the glass to your eye, and mind well, when I roll this ball on the green, and tell me what it appears to you to be?——Now, fir—you have seen it, what do you say?

INFID. I am more aftonished than ever. It appeared to be well nigh as huge as the body of Saturn, and seemed to foll through immeasurable space. Now I am convinced incredulous as I am.

Dis. All is well so far. Now you shall try the other end of the telescope, and learn the wonders of miniature. Let us look towards the other side of the valley. You see a very large oak, whose arms are extended at least two hundred seet in breadth, Do you not see it, sir?

INFID: See it. How you talk! I might fee that tree without spectacles, if I were three fourths blind.

Dis. Be not too positive, sir. Take a good view of it now, lest you should not readily apprehend it, with the glass.

INFID. Why coulin, I cannot fail leeing this tree at the first trial, it is such a large one, and just at hand too?

Dis. Well then, please to put the glass to your eye, the contrary way, to what you did before.— Now, fir, what do you fee?

INFID. I can fee nothing at all. What is become of the tree think you?

Drs. Look better, fir. The tree stands just where it did, I affure you.

IMP. I suppose my father has not the glass right at his eye, has he, cousin?

Drs. Yes, yes, it is very right. Do you discover any thing of the tree yet?

INFID. No-nothing at all; is not the glass fallen out, think you?

Dis. No, fir, the glass is all right. But tell me do you see nothing of any kind?

INVIO. Yes, I see at a prodigious distance, some kind of a shrub, about the size of a common thistle, to me, it appears to be about sisteen inches high.

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DIALOGUES / [Dial. 8.

Dis. Look stedfastly at it, fir-and fee if you can find out what species it is of?

INFID. I take it to be a small oak plant, but at such a distance, it is not easy to diffinguish the species of such a diminutive

Dist Now, fir I perceive you difcern it right, if you please you may take down the glass. You see, sir, the oak tree stands just where it did; and now you can discover nothing of the shrub, Believe me, fir, the plant, which you faw, is none other, than that stately oak, magically diminished in its appearance, by the power of the glas. The oak itself, hath undergone no change, neither did the ball, nor the molehill. All the change is only in appearance on adi do unido von regorido

INFID. I am amazed, at the aftonishing powers of this instrument, when it is used one way, it magnifies a molehill to a stupendous mountain, and a tennis-ball to a world; and when used the contrary way, it reduceth an oak of the most gigantic stature, into one of the most dwarfish shrubs. I pray you, cousin, what is the Drs. name

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Dis. Sir, the name of this amazing informent, is Parjupice, it was invented by Lucifer, the most famous mathematician in hell; is of excellent use, in forwarding the delightful works of darkress, and securing the dominion of Belzebub, over manking upon earth.

Incre. Dear coulin, I am quite impatient, to have a description of its uses, de cannot fail being of excellent service, if skilfully managed, as I doubt not it is, in the hand of Discordans.

Dis. Sir, having already feen formething of its amazing effects, you may well believe, it is very useful to me. By this partial glass, it is, I sow contention, strife, and discord, wherever I come. It is my custom, when I begin my operations, and intend to set people together by the ears, to visit each of them separately; apply my glass to his eye, in the magnifying way, and as you see, it is so constructed, that it will turn any way, I turn it towards himself, by

which he obtains a partial view of his own virtue and merit. Then I apply the glass the contrary way, and direct my dupe to confider his vices in the diminishing medium, by which he almost, if not wholly, loseth fight of them. Having had fuch a partial view of his own virtues and vices, the fool takes the former to be a thoufand times greater, and the latter a thoufand times less, than they really are; by these means he is so prejudiced, in his own favour, fo far, that he is ready to quarrel with all, who think not as well of him as he does of himfelf . Thus, I prejudice almost every man in his own favour, fo far, that each looks upon himfelf as most worthy of general regard. From this, it is, that you may meet with a drummer who looks upon himself as more able to command well, than his colonel; or a catchpole, who deems himfelf fit for an alderman; and a scurvy attor-

A recent inflance of this effect of felf-effeem, the author met with in his nearest religious connections, which he thinks meet to add to those instances of more ancient date.

ney, who flatters himfelf, that he knows more than the lord chancellor of the realm.

But for this prejudice in their own favour, you should never hear of revolutions of state, destructive wars, cruel affassions, and domestic broils, amongs manking so grateful to us infernal spirits. Tis by this device, you will find one fool wifer in his own conceit than ten men who can render a reason. Yea, gentlemen, it is from the good opinion almost every man hath of himself originally derived from the use of my par tial telescope, that all divisions, and animolities of every kind, and amongst every people in church and state do slow. Though indeed, the gentlemen concerned in religious contentions, would perfuade the world, that it is the glory of God, and the furtherance of the gospel they have in view, in all their curses and anathemas, which they tols and retols against one and ther; the vulgar take it for granted to be fo, and therefore readily join with their reverend leaders, warming to an appear on and an Transpir

In the mean while, man being sufficientby prejudiced in his own favour, I betake me to the following operations, from whence all jealousies back birings murmurings, evil furmilings, &cc. fpring at I put the diminishing end of my relescope to the eye of my dupe, and direct him thus, to behold the virtues of his neighbour. The instance of the oak, reduced to the most diminutive shrub, will convince you that a man's virtue will appear little enough, if at all difeernible, when viewed with my partial glass. So when the man with it examines the victue of his neighbours, he is put to his wits end to find any virtue at all, just as you were to find our the oak t but he fees, as he thinks, too much cause to conclude, that his neighbour is a very bad man. And if such a thing should be, that a man's virtue is fo strong, that it forceth evidence, even over the belly of prejudice, by its own native laftre; its appearance is changed. from its reality, as the oak to the thrub, in the foregoing experiment.

Conservative History

Then.

Then I direct my disciple to apply, the magnifying end of the telescope, and to take an ample view of his neighbour's vices, and deformity; and this he doth to the greatest advantage; the two instances of a mole-hill transformed to a mountain, and a rolling ball to a revolving world, will convince you, how glaring any man's vices will be, when viewed with the magnifying end of my valuable telescope. Prejudice:

On obtaining this discovery, says my dupe, if Ah! how glaring his vices appear? when I sought for virtue, I could not discorn so much as the smallest of her traces in him; but now I seek for his vices, this man be a Christian? No, surely! If this man be a Christian? No, surely! If this be Christianity, I will forever remounce it. Thus, my very reverend uncle, I frequently persuade people who are really worthless, to despise, revise, and contemn those who are in every respect much preferable to themselves; to deny the character of vintuous men, even to the most virtuous of their day,

INFID.

INFID. Now, nephew, you delight my ear indeed; and I freely own you of my illustrious kindred; nor are you less dextrous in pursuit of your calling, than the greatest of all our fraternity. The great Fastosus and I only excepted.

IMP. Gentlemen, I have been filent a long time, which, I believe, I am as little given to as any; but now, wonder unbraces my tongue, and I cannot but admire the art and industry of my cousin Discordans.

Dis. Although I am no way remarkable for gratitude; I thank you, coufin Impiator, for your compliment. There is this glass, which likewise demands your attention, will you please to examine it gentlemen?

INFID. Come, coufin, I will, please to

Dis. Now for a fresh surprize. Do you please to place the mirror, and look into it.

INFID. I will, coulin. But what is the matter, think you? I fee nothing but

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Dial 8.] OF DE VILS. grofs darkness. How comes this to pass,

Difcordans ? (vil) (in of fine

Des. It is the nature of the inftrument. Be pleased to turn yourself so as to look upon either, or all of us, in it. Now fir, what do you fee d

INTID: Strange! you all appear as angels of light. Did I not perfectly know the contrary, I could have fworn upon the alcoran, or the mais book, that Impiator, had been Uriels' Avaro had been the genius of Benevolence; that Fastosus had been Humility; and you, Discordans, the angel of Peace. washe done in

This glass is really more wonderful than the former. What an amazing power of invertion it harh, cousin? Why it transformeth light into darkness, and darkness into light; changeth the appearance of devils, into that of angels of light. Well, Discordans, if this will not answer your end, I do not know what will. I pray you, cousin, what do you call it?

Dis. This, fir, I call my inverting mirror, but the proper name of it is Falle REASONING. An inftrument of the S. San Trans

mirably adapted to my dividing purpoles. It is the oracle at which, for the most part, mankind enquire after the truth of any matter; but from what you have seen you will readily believe that, there is no truth in it; therefore its discoveries, if the truth were known, would be deemed absolute salshood. But I am very careful to keep up its honour with the people, as I could do but little business without it.

Fast. Right, my fon, and it proves to be in high efteem; for the ancients were not more fond of our brother Apollo, who kept his court at Delphos, than the moderns are of the inverting mirror of falle reafoning.

INFID. Good coufin, a word or two, concerning its uses, yea, make an oration of it, if you please; for it will be very agreeable, even to Impiator himself I dare say.

Imp. No danger of me, I affure you!

I begin now to have forme tafte for information, all that I have heard being to very agreeable.

agreeable. Coulin Discordans you may freely proceed, without any fear of bearing too hard upon my patience.

Dis. But for this inverting mirror, gentlemen, I could do but little against the children of men; for excellent as my telescope of Prejudice is, it would be altogether useless, but for the mirror; but by the help of this, the telescope performeth mighty deeds in favour of our government.

By this mirror it is, I cause offence to be taken, when none is offered, nor designed; yea, even when the good of the party is sought after; and thus I ferment differences, amidst the most fervent solicitations for unity. A certain great man, some thousand years since, hard such a proof of this, that he complained bitterly against our people, saying, "When I am for peace, they are for war."

By this mirror it is, that public or private reproof is not only rendered useless, but even hurtful to the party reproved, and frequently prejudicial to society. So very much are people given to examine

all mitters in our famous mirrors that it is almost impossible to point out one man in a whole county, who hath wisdom enough to bear reproof with becoming patience. So that if it is an argument of folly, to turn away the ear from reproof, or to harden the heart against rebuke, these are brave days for folly.

By this wonderful mirror, I make even the preached word, not only uteless to many, but offensive to some: for instance, it sometimes happens, that the preacher, as it is his duty, exclaims against drunkenness, at that instant I step up to the drunkard, hold the mirror before his eyes; immediately he begins to view the parson's conduct, in a very uncharitable light, and as a guilty confeience needs no acculer, he concludes it is himself that is aimed at. "Well, fays he, I fee how it is, some spiteful person hath told him that I was drunk the other night, and he is wicked enough to expose me to all the congregation. Has he no faults of his own, that he can be fo free in trumping up other people's failings? Cannot he preach

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Dial. 8.] OF DEVILS. 235 the gospel without railing against individuals ??

INFID. I have often feen it to be dangerous to our interest, for a person to go with a guilty confcience to where there is a faithful ministry up or asm 115 to sho said

Drs. By this time, I clap my telescope to his eye, and direct him to view the parfon with it; which is no fooner done. than he exclaims, "Aye, aye, his vices are as great as mine! and greater too. If he is not a drunkard, he is something as bad; he is coverous, all know that and he is uncharitable and fpiteful." Then I turn the end of my telescope towards himself. " Well, faith he, the parson himself is more wicked by one half than I am, I meddle with no man's character, I am in charity with all men -- I am just and honest in all my dealings. If I hurt any body it is myself, and what can the meddling fellow have to do with that?

Thus doth this wonderful instrument invert the nature of things, so as to turn a well meant admonition, into a piece of envious raillery, what is really in

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itself a virtue, is changed in its appearance to a vice, and if the leaft degree of zeal appears in the delivery of reproof- it is traduced as passion and ill-nature. By the use of these two famous instruments. I fet one great man to pull the ears of another, at the various courts of earthly princes, where by my management, the truly worthy are frequently diffraced, and the worthless advanced to power. What ups and downs succeeded each other in the court of Verfailles, in the days of madam Pompadore, when not the merit of the heroe, but his attachment to that lady, was considered? If he was a true Pompadorian, he was fure to be advanced, however much of the calf his disposition had imbibed: but if an anti-pompadorian. down he came, though he were as wife as Ulysses, and valiant as the fon of Thetis, and so it fared with them in their bad succels in the late war of or svan world guild

FAST. I suppose, the public would never object to their prince enjoying the common privilege of man, in having a favourite friend, near his person; were pole is apt, infolently, and inconfiderately, to crowd his own dependants, qualified or unqualified, into places under the government. But what France suffered for such misconduct in the last war, will be a warning to neighbouring nations.

INFID. I mould like to have the hiftory of your glasses, cousin. And I imagine a few instances of your operations by them will be exceedingly agreeable to all the company, if you will be so obliging to fayour us with them.

Dis. With all my heart, fir. The first instance I remember, was in the case of Cain and Abel. As for Abel, you know, he was a rebel against our government, enlisted under the banner of Immanuel, and bore arms against the monarch of darkness, to whom trusty Cain was sirmly attached. Abel was well acquainted with the acceptable atonement, then to be made by Jesus of Nazareth, and had respect to it, in all the services which he offered to daity; his sacrifices and services were there-

fore the fruits of faith, and consequently acceptable to God whom he served. On the other hand, our friend Cain had no respect to the mediation of Immanuel, but considered his services as well deserving acceptance with deity, in virtue of their own intrinsic excellence. Of course both him and his services were rejected; for you know, whatever is not of faith, is sin, and consequently detestable to the Almighty. Abel offered his sacrifice, and Cain presented his gift, the one in saith, and the other without faith, the result was, Abel was accepted and Cain rejected.

As foon as I was aware of this, and faw discontent visible upon his countenance, I went up to Cain, and began to ply him with my instrument. "Let my lord Cain, said I, try his brother's conduct in this faithful mirror;" accordingly he viewed it, and as he viewed, he said, "Ah! now I see how it is,—he knew that a lamb, or kid, wold be more acceptable to God than corn; he would not inform me, I suppose, left I should share in the blessing;

Is this acting the part of a brother? I fee now through all his pretended love, his whining advices, and hypocritical cant."

This wrought just as I would have had it. Then I defired him to view himself with my telescope, which he did, and thus exclaimed, " Why, I am a thousand times, better than my brother Abel! I have as much righteousness in my one hand, as he hath in his whole person." Said I, " Now take a full view of your brother with this glass." He did, and as he looked, he said, "My brother is the most contemptible creature I ever beheld, I wonder not now, to hear him complain of his unworthiness, as he does in his whining way." "Look again, I faid." Then faid Cain, "Why. Abel is so swelled with pride, that he cannot contain himfelf." "Look farther," faid I: "Aye, replied he, I fee what he aims at. He thinks I shall be his fervant, and no longer his superior as elder brother." in will be ruled by

You know it is usual for my worthy friends, Envy, Revenge, and Cruelty, to follow me in most of my enterprizes. It

fo fell out, at this time, that those three diabolians were prefent, but none of them attempted to speak a word, till Gain had viewed his brother Abel with my inftruments, in a light the most disadvantageous to him that could be But Cain having obtained this view of Abel, up comes Envy and thus addrest him: 1156 Priend Cain, I am heartily forry for your difgrace, and am grieved when I observe to you, that, it is my opinion you will hever be able to endure your brother's greatness and prosperity, now he is accepted, and you are rejected. I am much mistaken, if his ambition cealeth to operate, till he enflaves you entirely under his yoke. I much fear, that is what he aims at. Now my friend, as you are the elder born, it is but reasonable, that you should be ruler; but for the elder to be subject to the younger, is what I would advise you never to submit to." Then faid Revenge, if honest Cain will be ruled by me, he will make himself amends, for all the grief, he has fultained. To whom Cain. "I pray thee thou fweet spirit, which way shall I do

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do it? Shall I burn his tents, destroy his flocks? what shall I do, to make myself amends?" Do, said Crudelis, what should you do? Knock him on the head at once; "Else, said Ency, he will be an eye-fore to you, all the days of your life."

Thus the matter was determined, and accordingly. Cain took an opportunity, one day in the field to murder him. In this inflance. Abel's virtue and faith, were confidered as vicious craftiness, his fincere aiming at the glory of God, and his felf-denial were by my inverting influencents interpreted, pride and ambition. Deluded Cain revenged himself not according to his own jealous suspicions, and groundless surmisse.

instant Realities feldom appear. Difcordans, where you reign, or your operations would not be fo fuccelsful as they are in common.

Drs. True fire there is no possibility of maintaining strife, and contention, but by inspiring one man, with mistaken notions of another, and each with a good opinion

Vol. I.

of himself. This is the spring of all contention.

I remember, I made rude work between Jacob's wives; I think their names were Leah and Rachel, the daughters of your friend Laban, Avaro; and that too, for what neither one, nor the other could possibly help. Rachel was plump, fair and beautiful, but withal for many years barren. Leah was less beautiful, being afflicted with tender eyes, and from these two sources, I let the world see the inconveniency of polygamy or bigamy. But to pass from the discord of the women, I come to their sons, amongst whom I made a pretty sort of an inroad, which for a sea-son yielded me exquisite pleasure.

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You must know it is always more pleafure to me, to stir up discord among the good and virtuous, than any people whatever, although by the way, it is much more irrational, in them to quarrel with one another, than for those who are strangers to equal privileges. Yet such is my dexterity, that whilst they are in this world. I can make them very often behave friends and brethren. However, they escape my tyramy, the moment they forsake their clay, and I am forever be nished, from their peaceful manifons in the other world.

To return to my ftory. Young jo feph, for of deceafed Rachello was his father's favourite; and the fond patriarch, to evidence his diftinguishing regard to him, clothed him in garments of many colours. This badge of affection for were uneafy on the minds of his brethren, wh to a man refolved, to teach future rents, the folly of partiality towards their children; yet had conduct enough to bridle their refentment, till a favourable opportunity should offer. It was not many years, before an opportunity offered; Joseph had a dream divinely inspire of which I made very fuitable improve ment, He dreamed, " that he and his brethren were all reaping together in the field, and lo l ere he was aware, his fheaf stood upright in the midst, and all his M 2 brethrens

DIALOGUES [Dial. 8.

beethrein theaves. Acod round and made obsidered it. "Li or conslicted

Young Joseph, suspecting no harm, in his fimplicity told his dream, to his breshren an Not long after he dreamed that, the fun, moon, and eleven flars, made obeifance to him, and in the fame fimplicity of heart hold his brethren this dream alfo, never once suspecting that they would comment upon it to his injury. with this time. I happen'd to make a wifit to them, and having the matter without referre laid before me ; I requelted en to examine it with my inftruments, as you know, I am never backward, when chere is any hope of buliness. As they citiamined it, lithey were unanimoully of opinion; that the haughty boy, was but soo fentible, of his father's over efteem forthim Main youth, faid they, he can think of nothing, but being lord over his bietheens In is evident from his repeated dir ains, his mind runs upon it through the day; for what people reminate in the day, they are apt to dream of at night." Such emanded a contraction

was the sonse my mirror gave of the affair. Then said I, Gentlemen, be pleased to survey the matter with this telescope, meaning Prejudice. They did so, and said, "Did ever any body see, such an haughty presumptuous youth, as this stripling of a brother of ours is? It may be, the young ambitious wretch seigned his dreams, the more easily to introduce his supremacy! He be our lord! Must be? His pride is boundless. It is not enough, that, he hopes to lord it over his brethren, but his old father must, it seems, make obeisance to his arregance.

It was now, I called on my brother Revenge to appear, to whom, I willed them to make their case known. This they did, and he, without hestration (as you know he is a ready witted spirit) gave them his advice: "Gentlemen, said he, the said is evident; but why do you perplex yourselves? You have it in your power to prevent his aggrandizement; youder he comes, and here is a pit hard by, drown him in it, and see what will become of

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his dreams." "By all means, faid Envy, for you fee, the old man, is so doatingly fond of him, that he is ready to take his dreams, to be divinely inspired; and the more foolishly the youth can dream, the fonder his father is of him; so that it is now, if Joseph is well, he cares little what becomes of the rest of his children."

The fons of Jacob, in part followed our advice; they cast Joseph into the pit, which happened to be dry: But the angel of compassion, wrought so far upon them, that, they spared his life, sold him to a band of Ishmaelites, who were to take care, to dispose of him in a foreign market, far enough from home. So you see it was by the help of my incomparable instruments, Joseph was separated from his brethren.

INFID. If right reason had been director, they would have allowed it possible that God might speak, in a dream, or in a vision of the night to the lad; that it was time enough to punish him, when he actually became guilty of usurpation. But

till

Dial. 8.] or D E VILS. 247 in your way, right reason is quite out of the question, cousin.

If agreeable to the great Fastolus, I hold it good we disperse, for the present, that our affairs on earth be not neglected; and let us meet here to morrow morning for fresh conversation.

FAST. It is very agreeable to me, fir.

If was my sudance to mind the approved in mean and dive due actendences, which is, adolved to do, whatever should be the constiques.

If adolved to do, whatever should be the constiques.

The arrival of the auterology I was there, expends whited for with imperationed general whom I was they are the valley to the place of construmes. Where five table thrones were treated, as from as fraced,

augocaline to far prevated, as an make a reverend vicar dvak till he at ful elected. So a char reverend vicar dvak till he at ful elect. So ak a conquest as this, makes greatly for our materet; for when the rith oners know, that the parion like was drank in the week, they will pay little was drank in the week, they will pay little was drank in the week, they will pay little

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DIALOGUE IXI

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FASTOSUS, INFIDELIS, IMPIATOR, DISCOR-

I'ment, and give due attendence; which I resolved to do, whatever should be the consequence: accordingly I was there, ere the arrival of the infernal gentry, whom I waited for with impatience. At last, they all came up the valley to the place of conference; where sive sable thrones were ready to receive them. As soon as seated, the following converse began:

INFID. Indeed! is it possible, that my lovely Impiator hath so far prevailed, as to make a reverend vicar drink till he is suddled? Such a conquest as this, makes greatly for our interest; for when the parishioners know, that the parson himself was drunk in the week, they will pay little regard

regard to his fermon the enfuing fabbath. Let him preach repentance, and reformation with all the zeal-he may uffume, every hearer will tay in his heart, " Physicians heal thyfelf." I always knew that you, Avaro, had large dealings with many of the clergy, but not till now, that my fon Itnplator, had obtained fuch great power over them. What! and fwear too: To fee a parlon get drunk, or to hear him profanely fwear, would give joy to the devil himfelf, amidst all his disappointments. 11 affure you, in the days of the Puritans, T would have crept forty miles on my hands and knees to have heard the one, or feen the other. But thou, my fon nistren

IMP. Indeed, fire, you may depend on what I say. Great and formidable are my enterprizes. These eyes of mine, have seen the foot-ball thrown down at the church-door, on Sunday after service, in the presence of the parson; who, like the father of his people, gathered up his gown, and stood patiently to see which of his slock, could with greatest dexterity make it skim the sky. This you will say, was a pretty

250 DIALOGUES [Dial. 9.1

fort of transit, made by the holy man, from worshipping the God of heaven, to ferve the famous devil Impiator. Ah. gentlemen, were I but an eloquent fpirit. I could tell you fuch wonders, about the profanencis of both priest and people, as would rejoice your Hearts, and make you confess, that few devils have more ascendancy over mankind than myself. O! the young students, who are training up for the ministry, are charming lads. It is but a few years fince, a nymph, who had been under the suition, of some of those young clergymen, came to an overfeer of the poor, of the parish, near a certain university, and defired to speak with him. What is your will, faid he? I am with child, faid she. I fee that, returned he, but who is its father? Three gentlemen of ---- Hall, faid the. What do you talk of three for, faid he, only one of them can be its father. Indeed, fir, they are all three, the fathers of my child, and are all willing to give fecurity to the parith : and three very civil gentlemen they are, I affure you. I think, faid the overfeer,

feer, they have not behaved very civilly to you, feeing you are with child by them. O fir, faid she, they behaved very civilly to me, they got me to their room, and kept me there, for above a fortnight, and all the while I ate with them, and slept with them at free cost.

Avan. Well, but brother, can you affert that as fact upon your own know-ledge?

IMP. Yes, Avaro, I can, and more than that, the overfeer is yet alive, and can at any time attest the truth of it.

INFID. Well, I think they are hopeful gentlemen of which to make ministers of the gospel; gentlemen who may be of great service to our government.

IMP. It is on that account I mention the affair. And I could tell you a hundred fuch pretty little stories.

FAST. Supposing my reverend brother Infidelis, for the information of these younger devils, were to relate part of his history, might it not be well.

INFID. I am ready to do any thing, that tends to the prosperity of our common cause;

cause; with a view to this, I have already, given Impiator, fome account of my birth, and first enterprizes, and now for common instruction shall proceed. Having afcended the throne of Infidelity, the first thing I attempted was, to full men into a perfuasion, that I did not at all exist, and that there is no fuch devil as unbelief in being. When I could not fo univerfally prevail in this as I wished, I endeavoured to persuade, each of them separately, that however Infidelis might reign over others, for their part, he had no dominion over them. For, faid I, you have a good heart, and have believed well all your days. Although, as I faid before, I have conducted many of those, who fancied they had believed to well in their lifetime, very fafely down to the chambers of horrible despair, where they were very foon convinced, they had never believed at all aright.

Then I endeavoured to persuade the people, that the threatnings of God's law, against fin, ought to be considered as a fancy; and, to strengthen this doctrine, I

thus

thus preached? (for you must know, I. have been a great preacher in my time) Look you, you timerous minded mortals; you may clearly fee, that God hath created you, with all the pattions and appentes that attend you, and can you be-Heve that he did this, with a delign to prohibit the gratification of them? No, forely! Could it be confiftent with the character of that God, whose goodness is unto all, and whole tender mercies are over all his works, to endue you, with these put fions, and appetites, and then damn you for gratifying them? No, no, those threatnings are exhibited only to keep your confeiences in awe; but never defigned to be rigoroufly executed .- The law will make large allowances, for the inclinations, paffions, and infirmitles of the human nature; never fear it. The foul that finneth, need not to fear dying as the scripture has threatened; and man shall not be cursed, though he continue not in all things, written in

Here, gentlemen, you may fee my falacy, in dealing with mortals, for although all ingland the 254 DIALOGUES [Dial. 9.

the faculties and passions of the soul were indeed essential to its creation state, none of them were then irregular, none acted from improper influence, for every passion centred in its lawful and proper object. Besides, all singul motions and desires of the heart, are the effects of my dominion over man.

Then I proceeded to perfuade them, that God had forfaken the earth, and took new, no notice of the deeds of men, so that every man might, with the greatest safety, gratify his peculiar inclination. By these means, it was, the great Impiator was brought into existence, whose dominion has increased, every year, with great rapidity.

I persuaded men, that this world, is the most certain good. A bird in the hand, said I, is worth two in the bush. Make sure of this world, and never fear for the other. Do you, consider this as your abiding place, and build your nest, in its highest branches if possible. In this I succeeded so well, that every man by nature, and almost all by practice, look upon the present

and Ambitiofus was born in the family of

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All this, you must observe, I did in disguise, or rather in a state of invisibility;
I dare not tell a man, when I wait upon
him, that my name is Insidelis; for, although they are fond of my nature, even
to distraction, there is not one of them,
but what hates to be told that he is concerned with me. Indeed, you cannot
affront any of my subjects worse, than by
naming him after me, and calling him
Insidel.

Imp. That is the very case with my subjects, for although they love my service with all their hearts, they hate to be told of it. If a man, should at any time, reprove one of them, for his enormities, you would soon hear him, damn the reprover, for a methodist, or puritan, or a sanctified hypocrite.

INTID. It is no manner of difficulty, for me to lurk unperceived by them, in the corners of their dwellings; but I can-

Sometimes he comes, knocking with a tremendous hammer, at the doors and windows of my lodging, as if he would lay the house in an heap of ruin, whilst the people within, ftart and tremble, at every thunder-clap of his hammer. Amidft their confernation, you may hear him from without, call to them within, with a voice louder than many thunders, in the name of his august Master, to bring forth the devil Infidelis, and all this train to public execution. But I am always well befriended by the people of the house, who, for the most part, tell him that neither Infidelis, nor any of his crain, live with them, and that his excellency must needs have mistaken

Tom Drunkard, or Jack the swearer, where very probably, say they, that evil

spirit may dwelled boths as a wine books

This is often, the beginning of a rupture, betwixt him and them, for he is not to be so easily deceived; he shooteth his burning arrows, with deathly vengeance, in at the windows, against the people of the house, who I exhort, by all possible means, to resist to the last extremity. Never did you see, the warlike Corsicans exert themselves, with such andour in desence of their liberties, as my subjects in desence of my government.

Sometimes they so befinear his heavenly face, with the filth they throw upon him, calling him severe tyrant, covetous extortioner, unjust villain, and the like, that he gives over the affault, and seaves them to my quiet possession; then I take my seal, and seal them to destruction; for you must know, it is but in some places he exerts his unfrustrable influence.

It is likewise observable, that, although my subjects will give Moses, a good character, while he keeps at a distance from them, every one, will fight to the knees in blood, when assaulted by him, ere they submit; so fond are they of my person and government. Sometimes it hath happened, that, by irresistible force he hath broke open the doors, seized the people of the house by the collar, dragged them to the brink of a pit, called Despondency, into which he tumbled them headlong, and left them shut up in that dreary dungeon.

As foon as he is departed, I go to work, and turn fome neighbouring brook, into the pit with a delign to drown them, or throw down earth, stones, &c. on purpose to smother them; and so I continue to pester, and disturb them, till I am fright-ned away by the sound of Immanuel's trumpet, as he himself approaches for their deliverance; for you must know, I cannot stand my ground, but take to my heels, when he appears. Many a time, do I hear

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I hear myself cursed for an hellish brat, even by those, who but very lately, would have risked life and fortune, and with the greatest bravery fought, in the cause of prince Insidelis: but as soon as they obtain a glimpse of Immanuel's glory, they have done with my yoke, and I lose their affection for ever.

However, as I cannot endure that rational scripture light should shine into the hearts of men, I have often been puzzled, to find out proper methods to refift the power of Moles, for he is excellively turbulent fometimes, and frighteneth my fubjects, into a pretended service of his Lord. In order to appeale him, the fons of men agreed to build a temple, and dedicate it to the most high; rather choosing to worship him, than be destroyed by the artillery of Sinai. Accordingly to work they went, and built a fumptuous dome for divine worship, in order to stop the mouth of that never-ceasing accuser. Now thought I, things are likely to take an awkward turn with me; if this worthip is not interrupted, I shall lose many of my present nool P

present saves. So I put my plodding brain to the torture, in order to find out proper methods of prevention, and I can tell you, gentlemen, I went wisely to work, you remember that Avaro, for you were my helpers of marmall he storally a

prefent

The case was this. We prepared the image of a woman, fair and beautiful to the eye; the was inwardly made of clay, and outwardly adorned with the appearance of burnished gold; in her right hand was a regal feepter, titles of stare, and plumes of honour, &c. In her left the carried a heavy purfe of money, and a caffeet of oriental jewels : upon her head was an imperial crown, studded with sparkling gems, which dazzled the eye of beholders, whilst they read the following motto, which was written in all languages on her forehead, "I am the miltress of the whole world". We fecretly conveyed this image, into one corner of the temple, and placed it, in fuch a manner, as to be feen of all who enterediow side it if it and must bulkely a not laterrupted, I shall lose many of my

I foon perceived, that the bait was fuitably dreft, and lour idel had charms enough to attract the attention of the people. Ha ha ha you would have laughed, till your fides were tired, had you been there, to fee how the flaves looked afquint upon the idole as they approached the altar of God. Aye, and in the midst of their devotion, how they east the tail of their eye towards the place where she stood. After their worship was over, Olhow they bewed and chinged; before her ladyship; the very parson himself did her humble reverence, and many times embraced her in the most affectionate manner! Then faid 1, " A fig, for Mofes and all his threatening, I have the flaves las of the cemple, for fear of affred and to

with them then. But what faid Mofes, Did he calmly yield the debate d

In and No, no, he is none of your easy tempered people I affore your his eagle-eye from discovered the theat, and as soon did he resolve on vengeance, as appeared by the event. Laden with burning faggets

gots he came to the temple, and roaring like many thunders, he faid, the flashes of lightning bursting as he spake, "This people draweth pear to me with their lips, but their hearts are far from me; put away from among you that accurred evil, and worship the Lord with your fouls, as well as your bodies, with your hearts as well as your voices, or look for destruction even in the embraces of your idol".

This faid, he hurled his brands amongst the people, and terribly disturbed many of them; indeed it was fomething alarming, to fee them look fo ghaftly, and tremble at his fearful menaces. In their first alarm, they were for removing the goddess out of the temple, for fear of immediate defruction but being a little recovered from their fright, the far greater part, found fuch relentings towards her ladyship, that they could not bear the thoughts of parting with her, believing still, in despite of Moles, that her comely presence, was highly necessary, to render religion tolerable; and rather than part with her, they eion) resolved

Dial. 9.] OF DEVILS. 263: resolved to part with the temple of God:

Some few of them indeed, were resolute for her removal, deeming the urgent command of the heavenly accuser, not at all unreasonable: but their company was very inconfiderable, and their strength inadequate to the enterprize; when they attempted to remove her, they could not for much as move her feet off, from the pedeftal; and notwithstanding the command was urgent, the far greater part of the people, could not help, even in the midst of their devotion, looking towards the idol, with an approving countenance, and there the stands to this day, adored by most, and a snare even to the virtuous and ceptable a larg now to fix shere they choose

Ayar. Great, and manifold are the fervices, which that ornamented idol, hath
done to our government, amongst both
preachers and others; for many of the facerdotal tribe, have not the least view, in
their preaching, beyond a genteel living,
and further preferment; to which end,
adulation and flattery, is more studied
than

DIALOGUES [Dialog. than the Gospela If they can but get the world to fmile upon them, they defire no more Give them niches and honour. they may preach the Gospel who will, for them. Let the people only pay their dues punctually, they may choose, for the parfon, whether they will ferve God, or the devil, whether they will go to heaven or hell: Brave days; gentlemen - or bergerer

INFID. Yes, Avaro, the times are not to be complained of mor indeed have they been bad, for many hundreds of years, if circumstances are duly attended to But to my flory. In process of time, frien became fentible, that, unless the heart were fixed upon God, in acts of religious worthip, their fervices could not be acceptable; but how to fix them they could not find. Being afraid, the refult of their enquiries might prove dangerous to my interest, if not interrupted. I advised them to make to themselves representations of Gody in wood, stone, brafs, or iron, but rather of filver, or gold; alledging that, the more valuable the metal, the more acceptable the facrifice would be lubs andi'

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The fons of, men no fooner heard, than approved of my scheme, and resolved forthwith to put it into execution. Then ere you were aware every village was furnished with one or two god-makers, a set of artificers, from whom, our present saint-makers in Italy, Spain, Portugal, &c. are descended; for modern times have not changed, but only given a different name to this craft, by which the popish parsons get their wealth.

But, alas ! having never feen the shape of God, at any time, they were obliged to form their images, in the mould of their own fancies, which being various, it came to pass, that in one place, the invisible Deity was likened to an old man, with a venerable long beard, grasping a bunch of reeds, which they called thunder. In another place he was represented as half man and half beaft; yea, fo curious were the fancies of the artifts, that in one place God almighty was made like a fift, in another like an eagle, or hawk, and in another like a log of wood, and indeed sometimes like a beaft with four feet. So very brifkly VOL. I.

brifkly was this trade carried on, that, all who were able to buy, had in a few years, one or more god-almighties, of man's making, in their own houses. Thevery same as our good friends the papifts, have got almost every one, a faviour in his pocket or chamber. In the holy Roman church, you may find in every house, a Jesus Christ of one kind or another, for there, there be many forts of Jesus Christs, as golden Jesus Christs, silver Jesus Christs, wooden, and even paper Jefus Christs, all made with as much craft as the ancient pagan

AVAR. That trade of fhrine-making among the papifts, is a good fort of trade, but I can tell you, it falls far short of the craft of faint worshipping, by which the priests get their wealth. Many a wooden faint there is in the holy church, which hath brought into the priefts treasury, above fix times its weight in gold. And indeed the pagan priefts reaped equal benefit from their gods, from whence we learn that priesteraft hath been the fame

in all ages.

INFID.

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INFID. Some people there were, of more refined knowledge than their neighbours, who, advised against the trade of godmaking, faying, " we must not bow down to graven, nor molten images, nor in any wife worthip them. My priefts, according to my directions anfwered as follows, "It is not the image which you worthip, nor do you at all bow your knee to it; but being emblematic of the divine prefence, it greatly affilts you in your devotion". This learned realoning, calmed the consciences, of most of the differens; won them over to the religion by law established, and greatly wrought for the good of the church.

Drs. Why fir, that is the very apology which the papifts make for image worthip, relict-adoration, &c. but indeed it is no wonder, feeing their religion is one and the

fame with that of the pagans." The more

INFID. Some few there were, tigid nonconformifts, who inflitted, that God must be worthipped in spirit and in truth; infifted that all idolatrous lumber, should be call out of the temple; by which the worthy N₂

worthy clergymen of that age, were fo grievously galled, that they were forced, in a pious and tender manner, first to give up the heretics to the devil, and then put the flesh to death for the salvation of the foul: in the very fame manner (and for much the same cause) as the holy Roman fathers, excommunicated and burned the protestants. But the devil knows to his fad experience, that the church has not half the power the pretends to, for out of the vast numbers, which she hath generoully given to him, it is but a very few, he hath been able to receive: notwithstanding both the pagan, papal, and other churches, have hereby shewn the goodwill, which all along, they have borne to him and his interest.

Having fairly introduced idolatry, I tried, if possible, to lead men further off from their maker still, and for this end, I brought in gods and goddesses a numerous train; for instance, if any man was more remarkable than others, for murdering his neighbours, or for giving large gifts to the church, i.e. the clergy, I got him

him deified as foon as he died, and had worthip offered to him, in the fame degree with faint-worthip in the church of Rome, for faint-worthip and heroe-worthip, differ only in name.

Indeed it is but doing justice to faints, in the Romish calendar, to observe, that the greatest part of them, obtained their faintships, for murdering of princes, masfacring protestants, robbing their heirs, for the good of the church, or for raving mad enthufiafin. Well, I went on and prospered, till I had brought all the world, a few individuals excepted, to worthip the works of the malon, carpenter, blackfmith, or founder. Encourage but any trade, and it is fure to prosper : the god making trade being univerfally encouraged, prospered exceedingly; for in a little time there were national gods, much the fame with the leven champions of Christendom, provincial gods; county gods parith gods; and even houshold-gods, to the great emolument of the clergy. I think, gentlemen, you must all allow, that, I have not spent my time in idleness among mankind.

N 3

Fast No, no brother, idleness don't suit you, and me, we will leave it to foolish men and women so to spend their lives; but we will fulfil the old proverb in use among them, viz. The devil is never idle. Let them enjoy their idleness in this world, we shall very likely find them enough to do in the next.

INFID. I think, it is fomething more, than seventeen hundred and fixty years agone that I had a trial, of a very extraordinary nature to grapple with, fuch as I never had before then, nor ever shall encounter while I breathe the fulphurous finoke of the pit, Oh, it was a fore trial, gentlemen. Immanuel, a very dear lover of men, having far on the circle of heaven, for near four thousand years, with much relenting of mind, and longings for human happiness, from thence beheld the dreadful havork I made in the world, rendering the whole posterity of Adam, the children of wrath. Often, did he call to the inhabitants of the earth, to take me up, and burn me for a witch, but they were too much my friends, to regard

TATE

gard his advice: and indeed, had they regarded, it would have been an undertaking fuch as they could not execute without auxiliary frength. He fat long, and long. he wondered that there was no friend, to help against so potent an adversary; when at last he faw, there were none to help, he arose from his jasper seat, and in a transport of love; declared that his own arm should bring falvation. Aco cording to the high determination, he difmantled himfelf of the robes of manifelt glory, laid alide his imperial diadem, which irradiates all the coafts of light, posted down to this world, on the wings of compassion, resolving to conquer by dying. the Sulfit court of frequent audie

Alarmed at such an unprecedented enterprize. I dispatched our swift winged courier with all possible speed to hell; to inform my great father, and the infernal divan of the assonishing event. As soon as same reported her story, the monarch summoned his peers, to meet him in the staming council chamber, there to deliberate on the matter, and having maturely

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weighed every circumstance of it, it was resolved, to dispatch the devil Malevolus, to Fastosus and me, with directions suitable to the decasion. That he, with Ambitiosus, Persidia, Falax, and me, should take up our residence at Jerualem, with the scribes, pharisees, and doctors of the law, We immediately obeyed our instructions, and succeeded admirably in our embassy. At the same time Crudelis and Concupiscentia, were appointed plenipotentiaries to the tetrarchical court of Galilee, where they received infallible testimonies of Herod's esteem.

Against the time that Immanuel was to be revealed, Herod admitted our coufin Suspiciosus, to frequent audiences, of which the devil Crudelis to his everlasting honour greatly availed himself. He persuaded the Tetrarch that, for his own safety it was highly necessary, he should kill, destroy, and cause to perish, all the children in Bethlehem, from two years old and under, in order that, young Immanuel, who was formerly called, the ancient of days, might be involved in the general

general mathere. This was the opening of our evangelic campaign, fince which time, we have cauled the fleedding of as much Christian blood, as if collected into one mass, would make a tide as deep, as ever was seen at London-Bridge.

At this time there appeared one John Baptift, a zealous Nazarene, and harbinger to Immanuel; he was likely to do great injury to our interest, therefore it was thought best to have him destroyed, which by thy means Discordans, we happily accomplished in part. Perhaps, Discordans, you can give a better account of that affair than I, as you were more deeply concerned in its 100 and 100 deeply concerned in its 100

Drawl do not know that, uncle, but I am ready to tell you what hand I had in it. You all know the man, and a trufty friend of ours he was, as any in his day. You know, he most inordinately loved Herodias, his own brother Philip's wife, and by the direction of our friend Concupiscentia, he added incest to his adultery, by taking her to his bed. It was about this time, that this famous

N 5

Builder

Baptie,

I was then at the court of Galilee, and did not fail to improve the Baptift's admonition to the most fatal purposes a brans formed myfelf into the likeness of a grave courtier, a form very familiar to me, went up to the king, and held my

national on least of good he was, as months

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inverting mirror before his eyes, bidding him to take a full view of the matter thus; as my humble fervant he did as I directed, and immediately faid, "I perceive, this field preacher, this fame Baptift, is an enemy to the Roman government, and because I am a friend to Curfar, he hath taken this advantage against me; doubtless to prejudice the minds of the people, either to the divesting me of the tetrarchical power or to the subversion of Carfar's government.

When I had brought him thus to misconfirme the honest designs of the Baptist,
I held my partial telescope to his eye,
through which he looked with great attention, and as he looked faid, "What a
prefumptuous wretch is this, to take upon
him to reprove me? Me, who am his
lord and master, and can soon destroy both
him and his father's house. Must Herod
be reproved by this despicable sellow with
the rough garment? Is it now so low with
Castar's deputy, the tetrurch of Galilee,
that he must mildly bear the infolence of
every snarling pussant. No, it is inconsis-

tent with our dignity, to let such daring boldness pass with impunity. If a courtier, or nobleman clothed in soft raimen, had taken a little liberty with me it might have been borne. But for this field-preacher. This baptist, hah!"

. By this time the great Revenge, that famous devil whose history is for tragical thought it time for him to appear at court. and as foon as he judged it convenient, thus accorded the offended king, " My lord the king, if your highness suffer such infolence as this to go unpunished, your nobles will contemn you, every paultry priest will fay, Yonder goes the inceftuous Herod; aye, the very publicans and Herodians will alledge, that you are unworthy of the dignity you fustain; and all will cenfure your pufillanimity, in letting fuch daring infolence pass with impunity. Remember, my lord, that if wide-mouthed Fame should, as is very likely, report the matter in Crefar's ear, it is ten to one, but he will cashier you, either for your reputed incest, or your want of magnanimity. Sir, for your honour's fake, cast John,

into prison." Herod was easily persuaded, and John was committed to jails all prison

On mature deliberation, however, he was afraid of putting him to death, for he knew that the people had a good opinion of the renowned Baptist; therefore he lived in prison, notwithstanding Revenge made daily solicitation for his blood. On every occasion when he met with Herod, he thus accosted him. "Well, fir, is the Baptist dead yet? What! not yet, fir? What do ye mean by sparing him so long fir? I affure you fir he ought to die for his insolence. Sir, his crime is no less than high treason against your person?" Thus he plied him daily.

It happened, at a certain time, that Herod made a great festival in honour of his
own name, which festival proved fatal to
the innocent Baptist; for, ever since he
had given offence, the devil Revenge had
taken up his lodgings with Herodias the
tetrarchese. She very well knew how
foolishly precipitate Horod is word to be
in his wine, and how much his eye was to
be allured with a well-performed dance,
especially

especially, if performed by a handsome young ladylin Not at all doubting but Hereding her daughter would captivate the king, fol far as to bring about the much defired death of John Baptift, the decked her in superb array, instructed her what to after if he should be pleased with her, then led her into the hall, where Herod and his sobles were caroufing. There the foored the hornpipe with fuch exactness, that the militaleen eye of the tetrarelistook her for a divinity, and fivore that he would offer a great facrifide to her, to the value of one half of his kingdom, if her highfiels would only deign to inform him what facrifices were most acceptable to her. She replied, "Human facrifices are my delight. Give me then the Baptift's head in achangeberrang levisleit dotdw Jamen nwo

Now there began a homid feufflerin the tetrarch's breaft. If he fulfilled nor his eath, he chought he lost his reputation with his nobles who far antible with him; and if he did behead John Haprift, according to his oath, he exposed himself to the resentment of the people.

In

venge, and chus address she leing it I assiste you it, John deserves a thousand deaths, for his insolence to your highness?" Besides, said Fastosus, who was then at court, the great tetrarch bath no way less but this to preserve his own character unshamed? Then us to prison, and behead the Bapuist." To which Grudelia replied "Here am I, send me." Accordingly, having obtained Herod's consent, (for we can disnothing against mankind but by their own consent), he went and beheaded Immanuel's harbinger.

Thus, gentlemen you fee, that by my famous influments, Falle teaforing, and Prejudice, I can't offence to be taken where there is none intended. John only fulfilled his divine miffion, and fought their good of the tetrarch, by calling him too repentances, but my mirror interpreted his honefty into treachery, and infolences which clearly shows that in changeth they appearance, quite contrary to the nature of things.

dispatched, we united all our forces against Immanuel himself, who was by the Jews called Jesus of Nazareth Many were the conferences which we had with the Jewish rabbins, doctors, priefts, feribes and pharifees, in which all our debates runned upon that object of our common hatred. The high prieft, Faftofus, Malevolus, and me, were always placed at the head of the affembly, and every article was finally reto ferred to us for decifign. The venerable high-prieft addressing himself to me, asked what I thought concerning the pretenfions of this Galilean ? .. Formhom derest pliede " If it spleafe your reverence I think he is an arrang importor, for his father you know, his mother you know, his brethren and fifters are they not all with your But, continued II, when Meliah thall come, no man can tell whence he cometh, nor whither he goeth the Gentle mene you will always know my file, by

its elegance, wherever you meet with it, should it be even in the volume of revela-

FAST. I well remember these things, and the learned oration, which at that time, I made in the Sanhedrim, and now we are affociated in fuch a friendly manner I have a good mind to repeat it to you. You have it in the following manner. "Hearken to me ye righteous teachers of the law; the virtuous governors of the Lord's inheritance, and I will unfold to you a just state of the matter. You all know that the expected Meffiah, shall descend from a virgin princes of the lineage of David; but is this the fon of a princes? Is his mother a virgin, being the wife of a carpenter?" Here you'll observe how I led them off from the truth, by attending to appearances rather than reality; for Mary the mother of Jesus, was actually a princess of the line of David, though obscure, and actually a virgin when he was conceived, though after that the wife of a carpenter. Every circumstance attending

his birth, corresponded exactly with ancient predictions recorded in the Bible; the by the way, it was by no means suited to the expectation of the Jews. But to my very great mortification I must confess, that, although the great men of the earth rejected him, the angels of heaven descended to hymn their new born Lord. The constellations of the firmament, shewed forth the birth of Messah. Eastern sages heard the proclamation of the stars, and came to the city of Bethlehem, to offer oblations to the incarnate source of life.

So very clear indeed are the Old Teftament propheties, concerning this affair,
that the generality of the Java were, at
that time, in full expectation of the coming
of Messah, therefore it required great address sufficiently to blind their eyes, that
they should not see, and know him when
he came, to which purpose my speech was
wonderfully adapted. "You know, and
all the holy rabbins know, continued I,
that Messah shall come in power and
great glory; shall break the iron yoke of

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Roman

Roman servitude from off your necks, and exalt the throne of David, his illustrious ancestor, high above the thrones of the kings of the earth, giving to his happy fubjects dominion and great glory, fubjecting to your government all those who wish your destruction. Worthy assembly faid I, you have chosen the great Fastosus, as your prefident and director; bearken therefore to me, and I will shew you my opinion, concerning your expected Messah, and his appearance among you. It is most probable, that, when he comes, he will be born of illustrious parents, in the family of David, and when grown mature in years, you may expect to fee meet in him. a combination of all great and good qualities. By his wisdom and prowels, he will rekindle the mactial spirit of the Jewish warriors, leading the armies of Israel to glory and conquest, and his throne shall be exalted above all the kingdoms of the earth. You may therefore expect that when Messiah shall come, to your deliverance, you shall see an illustrious prince, attended ATOTA

Belides, continued I, let him be what he may, it would bring dishonour on the princes of Israel, should they submit to be governed by the son of a mechanic.

by a few of the riff-raff of the people, is

likely to reftore the kingdom to Ifreel?

Who knows but the coming of Melliah may be yet more glorious, and ye shall see the heavens open over your heads, he shall appear in the sirmament guarded on right and left, by innumerable battalions of

armed

armed seraphs, with whom he may descend and stand upon the mount of Olives, before he shall make his triumphant entry into the holy metropolis of Jewry. Then shall he dispatch his slaming soldiers, with full commission to kill, destroy, and cause to perish all such stubborn Gentiles, who refuse to submit to the Jewish empire now become universal. Your enemies all destroyed, great shall be your felicity and glory, for he shall reign among you in righteousness, peace, and glorious prosperity, unto all generations.

To whom, my worthy rabbins, will he come, but to such a generation of righteous men as yourselves. Ye yourselves are witnesses of your own righteousness, and devotion. None say longer prayers, none give alms more publicly than you do. So great is your zeal for religion, that ye rob widows houses for the good of the church. So pious your example, that my life for it, it will be imitated by the clergy in after ages. Your wicked ancestors fell very far short of your piety, for they killed the

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286 DIALOGUES [Dial. 9.

the prophets, and stoned them who were sent unto them; but your reverences, so far abominate their murderous deeds, that you build and beautify their sepulchres. You may safely conclude, that you are the righteous generation to whom the Messiah will come. Thus I swelled their expectations so very great, that, when the real Messiah was actually among them, they revised him, as the worst of impostors.

INFID. The great Fastosus and me, having shewed our opinion, the devil Malevolus was humbly requested to speak his mind. And he by this time was in a transport of rage; boisterously cried out, "Away with him for an imposing villain! If he were the Messiah, would you ever find him coming out of Galilee? Search, and you will see that out of Galilee ariseth no prophet; neither can any good thing come from thence. Were I in your places I would rather be subject to the Romans for ever, than suffer this fellow to reign over me. I hate his person—I hate his attendants—I hate his laws and doctrines—

Dial. 9.] OF DEVILS. 287 And above all, I hate his pretentions to the crown of Ifrael.

It were low times with you indeed, if an obscure carpenter, should be exalted to the throne, to reign over the Lord's inheritance."

FAST. If I mistake not, it is time for us to attend our industrious subjects. Shall we meet here, to-morrow at noon, brethren?

ALL. Agreed, fir. We will meet.

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And bloove all, I have his pretentions to the

All the DIALOGEÁNS present.

main el di Jon es

S foon as the infernal gentry decamped, I went home and found our parish priest at my house; I thought this a good opportunity of acquainting him with my adventure: but he concluded with the rest of my neighbours, that my brain was disturbed, and that those imaginary gentry were only the fruits of distraction. However, as I thought myself capable of judging between imagination and reality, I left the parson to his mistake, went to my closet to correct what I had taken down in the former part of the day; got all ready by next day at noon, to listen to the sable gentry. Exactly at noon they came, for I found them exceedingly punctual one with another. As foon as they were feated on their ebon thrones, they refumed their discourse; and Infidelis thus began.

INFID.

INFID. It happened that the venerable rabbins held another council, to affift at which the devils Fallax and Perfidiofus were invited. In this august affembly, the main thing to be confidered was by what possible means, right or wrong, they might persecute and destroy Jesus of Nazareth from the face of the earth. The great rabbins and doctors, by this time began to fear that, if some decisive step was not speedily taken, all the country would become Nazarenes. This induced them to apply to those worthy spirits, (who are known to be excellent contrivers) and fervently folicited their affiftance. And as they are by no means bashful, they very foon gave the high fanhedrim fatisfaction,

Venerable rabbins, said they, we are apprehensive, that it will be very difficult to accomplish any thing against this Jesus of Nazareth, unless we can stir up enemies against him, among those of his own houshold, and cause some, who eat bread at his table, to lift up their heel against him; for you all know his conduct is perfectly unblameable. Now we have at no Vel. I.

great distance a notable limb of the devil, trained up in all the mazes of deep deceit and treachery, fitted for such perdition. Him will we persuade to ingratiate himself into the favour of Jesus, and to become one of his train. When this is done, he shall ast the traitor, and betray him into your hands, nothing doubting but you will then take care to destroy his life, how innocent soever he may be."

"Certainly we will, rejoined the high prieft, for it is expedient that one should die for the people." Accordingly the devil was dispatched to this son of treachery, whose name was Judas Iscariot, who, being a plodding covetous man, in hope of getting a bag of money, took his instructions from Persidiosus, went and joined himself to the train of Jesus, and obtained a part in the apostolic ministry. In the mean time we and the auxiliary Jews, did all in our power to prevent the advancement of his evangelic kingdom, by bringing the person and ministry of Jesus into as much contempt as possible. We represented himself as a glutton, a drunkard. great

drunkard, a Samaritan, a wizzard; and in short every thing that was bad. His doctrine we represented as subversive of the law; notwithttanding we knew him to be holy, harmless, and undefiled, separate from finners; that he came to magnify the law, and make it honourable. Because his works were such as carried their own evidence with them, and which could by no means be contested, we persuaded many of the Jews, that they were performed by the power of Belzebub. Others, who were better informed, being stirred up by the devil Malevolus, out of pure malice fell in with the common cry, and defamed him as one who had intercourse with Satan; and thus they fealed themfelves ours; as we need never fear lofing a man after he is capable of fuch transactions. travers are sold tool wants also see

IMP. And who were they chiefly, father, who thus acted the devil's part fo perfectly as to fin unpardonably?

INFID. Not the vulgar who knew not the law, I affure you; but men of priestly reverence, gentlemen in holy orders,

O 2 gentlemen

gentlemen venerable for their erudition and literature; the doctors in divinity, the scribes of the law, the religious pharises were the men, and their descendants have in every age been their humble imitators. It is unknown how much the devil has been obliged to gentlmen of the gown, and to scholiasts in general.

It happened in process of time, our friend Judas found an opportunity to betray him into the hands of the principal priests, for the goodly reward of thirty pieces of filver; for even Judas would not ferve the devil for nothing. At the same time my fon Slavish Fear, who is a spirit of gigantic stature, fell upon and routed all his followers, fo that none of them remained with him in his last temptations. As foon as Immanuel was feized and fettered, they led him in triumph to prison and judgment, where our steady friends Hatred and Falshood, were appointed witnesses against him in behalf of the common wealth. So very hard did they swear against him, that he was brought in guilty of death, as had been agreed on beforehand.

Dial, 10.] or DEVILS. 293 hand. As foon as the jury of priests brought in their verdict, the devil Crudelis, and Pilate who sat judge, arose and gave sentence against him; which for its singularity I shall repeat.

1. That, the Jewish ploughers should make their furrows long and deep in his devoted sless.

2. That, his face should be marred with shame and spitting.

3. That, his cheek should be bruised by the slavish hand of the barbarous smiter.

4. That, he should be delivered over, for further torment, to those who pluck off the hair.

5. That, in point of the greatest contempt, his temples should be torn with a mock crown of piercing thorns.

6. That, he should be crushed to the earth beneath the weight of the cross, to which he was to be nailed for execution.

7. That, in his extreme torture, he should have no drink, but the sourcest vinegar mixed with gall.

8. That, in the most barbarous manner which devils, priests, and soldiers
O 2 could

294 DIALOGUES [Dial. to. could devise, his mangled body should be stretched upon and nailed to the accurred wood. And,

9. As unworthy of either, that he should be lifted up betwixt heaven and earth, a spectacle to devils and men, and there hang till he was dead.

As foon as the sentence was denounced, the devil Malevolus cried out, "Away with him—foldiers, away with him—come, let us crucify him, his sentence is by far too mild—away with the variet to Calvary." So they led him away to crucifixion.

At the same time our infernal nobility were struck with amazement, at the seeming power which man had gained over Immanuel; and great Belzebub, in the midst of his astonishment, thus address his senators, "Once was the memorable time, that we made such an attempt, to subvert the government of God, by resisting the power of Immanuel; but great was our deseat, and dismal our overthrow. Our designs were not only frustrated, but we ourselves in the height of our confusion, siercely

fiercely hurled from the resplendent summit of primeval glory into the yawning gulph of unfathomable perdition, where we are still reserved in these horrible chains, to the judgment of the great and terrible day. A day, the very thoughts of which make this noble frame of mine to tremble as the quaking asp. But how it comes to pass I know not, these earthborn fons of ours feem exceedingly to furpass us in power: For I saw Immanuel stand fettered at their bar, dumb as a sheep before her shearers, he opened not his mouth. I am much afraid there is fome hidden mystery in it. --- What is this? My undaunted mind is not wont to misgive me thus !--- What can this unufual tremor, which now invades my heart portend? I hate timidityand yet I cannot help fearing, that this commotion of my intellects is ominous of fome event fatal to our interest.

I cannot deem it possible that the God of heaven and earth would patiently submit to such indignities, had he not some ends to answer by it, to which we at pre-

Great Belzebub finishing here, and his motion being universally approved of, all the legions of reprobate angels, a few excepted who were left to look after the affairs of the damned, took wing for earth to assist at so very amazing an execution.

Dial. 10.] of DEVILS. 297 cution. Arrived at Calvary, they formed themselves into an invisible ring around the elevated cross, where, to their unspeakable astonishment and wonder, hung Immanuel the maker of the world; and you may be assured they did not fail, as far as it was in the power of fallen spirits, to torment his oppressed soul. Ay, ay, so successful were we devils, priests, and soldiers that day, that no less was hoped for than a decisive victory over the Son of God.

But, how shall I speak it? To the everlasting mortification of the infernal peers, just as Immanuel was to all appearance ready to expire, on a sudden he exerted his mighty power, seized old Belzebub and dashed him against the cross, then casting him to the earth he so bruised the head of the serpent with his heel, that there is great reason to believe he will never recover as long as he lives. It would have grieved the heart of the very Crudelis himself, to see the abuse which our great and venerable parent received on that occasion.

IMP.

298 DIALOGUES Dial. 10.

how truly the prophetic mind of Belzebub foreboded his misfortune. But what were the rest of the chiefs a doing? Why did not all the veterans siee to his affistance?

INFID. A pertinent question indeed, confidering by whom it is made, my fon. But I affure you, we were never to greatly mistaken in our days as at that time. For when we thought ourselves sure of the victory, to our fad experience we learned, that Immanuel was strongest in death. For even when he was a dying, he laid us all under the most perfect arrest; none of us could take one step, either backward or forward, but as he gave permiffion; fo that being spoiled of all our power, we could not help ourselves, much less the afflicted prince. This done, he cried out with a voice which shook the very foundations of both earth and hell, " It is finished," and was then conveyed by Death into an invisible state. great and venerable parent navis

This done, once more we thought the day our own; but here, I cannot omit that fearful stagnation of nature which happened then, and the fet of new preachers which were introduced. For when all under our influences, had forfaken Immanuel, who was betrayed by one, denied by another, and forfaken by all his preachers; the indignant fun could not endure that fight, as if angry and alhamed at the proceedings of the fons of men, covered his face with a fable cloud and denied one finiling ray to delinquent earth, whilft his Lord was ignominiously crucified. As if it had been feized with uncommon tremor. the earth itself, fell into a fit of violent convulfions, the mountains reeled, the rocks rent, the graves opened, the dead arose, and all topreach the fufferings of the God of nature. An invisible hand rent the vail of the temple, that cloth of extraordinary texture, in twain from the top to the bottom, and a voice was heard to fay, "The glory is departed from Ifrael, and now the most holy place is laid open".

Death having conveyed Immanuel to its lonely mansions, the resolute, though maimed Belzebub our great prince, recovered himself as much as was possible, his head being incurably broken; mustered his maimed forces, and went to the assistance of Death, if possible, to keep Immanuel fast prisoner in the filent tomb. Nothing doubting, but if this could be, we should renderall that he had heretofore done and fuffered, null and void. The better to fucceed in this important enterprize, we fealed the door of the sepulchre and set a watch of faithful foldiers, instructed by the chief of the Jewish priests; and still to make the security stronger, every fiend did his utmost to impose weights on the buried body of Immanuel, to prevent his refurrection from the folitary grave.

But to our eternal confusion, on the third day of his invisible state, he arose, shook himself from the dust, came to the door of the sepulchre, burst it open and laid hold on Death, who stood as centinel next to the door of the tomb, trampled him under

under his feet, and by main force wrenched from him his poisonous sting, that fad repository of all his strength. This done he faid, " Henceforth, monster, hast thou no power over the people for whom I have died. Then he broke impetuously through all the lines of martial infernals, who stood in firm phalanx around the tomb; feized the lately wounded chief, who was very ill with a fever in his mind, arifing from his difaster upon Mount Calvary. He took the fiend, the great Belzebub, chained him to the axle of his chariot, mounted his feat. and rode triumphantly through the gathering crouds of joyful faints, who on golden pinions descended from heaven in solemn strains, to hymn their all conquering and triumphant Redeemer. ofer Imminiel

O my friends! my dear infernals, it must have pierced your hearts with the most poignant sorrow, to see him dragged in triumph through all the hosts of saints and angels, who fearless stood in blazing ranks to see the longed for solemnity; and at the same time, to see our beloved friend

DIALOGUES [Dial. 10. friend Death lie gasping for life at the door of the sepulchre. Great was the confufion of the infernal brigades, when they faw their principalities spoiled, and Death and Satan fo terribly handled: yea, fo tremendous was their amazement, that to escape the avenging hand of rifen Immanuel, they retreated even to the nethermost depths of hell, and his scattered disciples, again reforted to his erected standard. But the greatest disappointment and conflernation was, when we understood that after all our diligence and hazardous exploits, we, with our auxiliary priefts, &c. had done nothing, but what the hand and council of God, had predetermined should be done; that by our feeming victory over Immanuel, he had for ever fubdued us under his feet; and that all our hatred, envy and cruelty, was fully recompensed into our own bosoms; now deeper damned than ever.

AVAR. Hah, father, these were troubles indeed, such as do not happen every day; but it is not for us to desist from tempting when our designs miscarry, then should Dial. 10.] or DEVILS. 303
should we not act the part of desperadoes,
such as we are.

INFID. Ah gentlemen, great was the cause of my difmay, for Immanuel gave fuch demonstration of his Messiahship, that all which was written in the prophets concerning him, was exactly fulfilled in his life and death: yea, fo very striking was the evidence, that many cried, "Truly this is a just man", and others, " Truly this is the Son of God". Therefore I greatly feared that all the world would become believers in him, and confequently shake off my yoke. But I was much obliged to my good friends, the Jewish clergymen; for their reverences greatly befriended me, and warmly espoused my interest; exerted their atmost power to establish the throne of great Infidelis, and to deftroy the early feeds of Christianity fown by Immanuel, and now beginning to grow.

Immanuel having, in opposition to all the powers of darkness, finished the work for which he came down to the earth; he triumphantly ascended to his native heaven, to the primeval embraces of his eternal 304 DIALOGUES [Dial. 10. eternal father, and affumed all the enligns of empyrean glory.

Soon after this the high feltival of pentecost drew on, and I as formerly attended at Jerusalem, in the midst of many thousands, who, according to the law came up to worship upon that occasion, not only from Judea but from nations very remote. I dreaded no harm at the hands of a few illiterate fishermen, having not been informed that any of the rulers, or of the scribes and pharisees, had believed in Jesus, and therefore was at no pains to prevent the multitude coming up to the folemnity as usual. But here was another shock my kingdom sustained; for Peter the fisherman, who so very lately like a daftard, impioufly denied his Lord with prophane oaths, now filled with the Holy Ghoft, stood up in the midst and clearly proved that Jesus was the very Messiah, and upon this occasion played off the heavy artillery of Sinai on the consciences of my people, which was attended with fuccess so fatal to me; that no less than three thousand were pierced through

Dial. 10.] OF DEVILS. through the heart at once and fell on the field of action. Now it was that my evil apprehensions were again alarmed, plainly perceiving that the artillery of the word was levelled against my person, and that the first end of the gospel was the subversion of my diabolical government. However I drew up all the forces which I possibly could, in the hurry of that furprize, and had just time to give one general discharge, my soldiers crying out as they gave the volley, "These men are drunken with new wine." It was but a poor opposition to doctrine so powerful I allow, but it was the best that could at that time be made, for we were obliged to retreat in much confusion, and leave the Christian fishermen masters of the field.

As foon as we were a little recovered from the diforder into which that unexpected misfortune had plunged us, I summoned a council of war, in which the self-righteous Jews were the principal, next to our infernal train. I myself gave special orders, that some method should be concerted effectually to destroy the name

DIALOGUES (Dial. 10: 206 of Jefus, for, faid I, " If we let them alone all thepeople will believe in their doctrine." In this council it was refolved, to raise an army of those who were the greatest adversaries to the name of Jesus, to whom orders should be given to kill, destroy, and cause to perish all who believed in this way, till the Christian religion should be banished from the face of the earth. This army was raifed; and the command given to Saul of Tarfus, at that time a mighty zealot for us, and who for a feafon, made dreadful havock of all that believed contrary to the faith of the priefts; for it ought to be observed, that the opinion of the priests, has been esteemed true orthodoxy, and the only faith, in all ages or countries.

But here another fad disappointment, and loss befel me, for as this same captain Saul, was on his march to Damascus, to fight a pitched battle with the Christians, it so fell out that Immanuel himself was taking a tour in the valley, to see how the pomegranates budded, and falling in with trusty Saul on his journey, unveiled

unveiled his own personal excellencies to him and laid him under an immediate arrest. As soon as he saw the beauties of Immanuel, he selt the most sincere esteem for his person, and conceived the most exalted sentiments of his friendship and love. Yea, he was even so much grieved that ever he had drawn his sword against him, that he renounced the service of Institute on the spot, took the oath of allegiance to Jesus, and thenceforward hated my person and government with the most persect hatred; did what he could to overturn our state and subvert our government.

Immanuel having the most tender regard for Saul, gave him a new mame written upon a white stone, appointed him one of his prime ministers, and sent him on an embassy to my subjects to negociate a revolt from me.

You cannot conceive the altonishment the Jewish clergy were in, when swift-winged Fame arrived and blowed it abroad in every street, that Saul, who was formerly to zealous for our interest, was now become

308 DIALOGUES [Dial. 10. become a ring-leader of the sect of the Nazarenes, and was likely to do us more mischief than all who had gone before him.

By this time several of the Jewish rabbins, rèbelled against me, and joined themselves to the Nazarenes, who now made it their whole business to go from place to place, exhorting my fubjects to revolt, exposing my deformity and devilishness, to all they met with. O! those were trying times, for notwithstanding we had forces out against them in every quarter of the world to impede their progress, the word of God by their means prevailed in fuch a manner, that, it was beyond our power to suppress it: for if we burned one Nazarene, two more prefently sprang up out of his ashes. Even Rome itself, then the metropolis of the world and feat of pagan virtue; Athens, where Minerva was faid to have been trained up, were foon infested with this new doctrine, and very confiderable numbers in them, durst oppose our government and dispute our title to empire. Even percome

Dial. 10.] or DEVILS. 309
Even alledged that the wisdom of this this world is foolishness with God, and that all pagan virtue is but dross and dung in comparison of the gospel of Christ Jesus.

However, to cut my story as short as may be; after many hundred thousands of the Nazarenes were slain, my subjects became weary of the war. By this time they saw clearly that persecuting them to death, only served to increase their number and strength: So that if those restless devils, Malevolus and Crudelis, would have been quiet, they would gladly have dropped their weapons, and agreed to a cessation of hostilities with the Christians.

IMP. Little judgment as I am allowed to have of historical affairs, I myself have seen what effect opposition usually hath upon that class of people, for if in any place where my standard is most eminently elevated, there happen to be any of that sect, you shall find them more fervent in their study of virtue and zealous in their opposition to me, than in those provinces where morality or civility preside

preside. Ah, gentlemen, we have had trying times past over us!

INFID. Trying times indeed. For not-withstanding the servent zeal of Malevolus and Crudelis, the many sore campaigns they had served so enervated their arms, that, although their principles remained implacable, they were even obliged to sit down in despair of ever being able to extirpate the religion of Jesus from the world.

But my fertile brain soon produced fresh devices; seeing many of my temples forsaken, and my idols without mercy thrown to the pavement, I began to think of other expedients to impede the progress of Christianity. I laboured to introduce Ease and her handmaid Prosperity among the Christians, not without hope, that when they were full they would forget their God. The better to favour this deep contrivance, I persuaded the valiant Crudelis to scabbard his sword for a season, and leave the people of our hate to the possession of their tranquility.

there provinces where merality or civilly

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Dial. 10.] OF DEVILS. 311

It was not long that this scheme had been put in practice, ere I began to reap the fruits of my wisdom, for ease and prosperity wrought more to my advantage, than all the excursions of the devil Cruderlis. When they were at ease from the lash of persecution, they were foolish enough to quarrel among themselves, grievously bit, and devoured one another, the cause of their strife for the most part being, who should be the greatest?

Fast. A very important question, much canvassed, but never as yet resolved. Had I been a clergyman instead of a devil, I had certainly been a great casuist in this part of school theology. Never was a point of doctrine more belaboured certainly than this, and never were people more divided in sentiments than about its resolution, even from the great church of Turkey down to the smallest differenting congregation. The divines of the established church in Turkey stand stiffly to it, that Mahomed and themselves ought to preside over all the believing world. The doctors of France, Spain,

312 DIALOGUES [Dial. 10. and Italy, are as firmly perfuaded that

pre-eminence is due to none but his holiness and themselves; and that all who are not of the same opinion, are certainly in a

state of damnation.

As for their reverences in England, though they will deny no honour to his popeship, which really is his due, they will fubmit to none as the leading prieft but his Grace of Canterbury, and confider that church which they are the pillars of, as the purest establishment that the lower world can boast of. Others indeed there are who greatly question his Grace's right to preside, and therefore refuse to bow to his mitre, and will have a pope of their own choofing, refolving to be enflaved in their own way. Hence, although the reverend members of the affociate fynod cannot in conscience submit to the corrupt governors of the kirk of Scotland, all of whom they have long fince recommended to the care of the devil, much less can they bow to a metropolitan, whom they call the image of the pope, they can very cordially fubmit to the government of the reverend Mr.

Mr. Adam Gibb; because they themselves had the pleasure of choosing him. That goes a great way. And hence it is, every fociety has its pope.—The venerable of ____ at ___ fubmit for the same reason to the great and the of to the Rev. fo that, it is not submission itself that is objected to, fo much as the mode of it: for gentlemen will be fubmiffive enough, may they but choose a pope for themselves. But remember this, whoever is chosen the pope of a party, is by his partizans always deemed the greatest. For instance, at the Foundry none is fo great as the Rev. Mr. John Welley, fometime fellow of Lincoln college, Oxon. And at the _____none ever preached or wrote like the great - D. D. author of and of ____ and of ____ &c. &c. &c. But amongst them all, a very few are found, who confider Jesus Christ as the greatest, and who properly call him, tain themselves against their pagen .raffaM bours not profest subjects. This I p

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Awars. I thought, Immanuel had fet the that point long agone. Did not he establish this rule for the observance of his disciples. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant?" Did not the divines abide by his determination?

FAST. No. Ayaro. Quite the reverse: for the schoolmen will have it, that he who is chief shall be lord over his brethren; by these means they have annexed a certain degree of nobility to their religion, which Jesus never intended to be joined with his. But we hinder the reverend Insidelis proceeding with his story.

In Fig. Those female fiends, the ladies Prosperity and Ease, as plenipotentiaries for Belzebub made great proposals to them, and indeed they soon established kingdoms, principalities, and powers, of the Christian name.

Then were the Christians able to maintain themselves against their pagan neighbours my profest subjects. This I patiently fpirit of the Christians a little indulged for the present, would greatly make for our interest and the final establishment of my kingdom.

Those revered ladies, Prosperity and Eafe, had not been long amongst them, ere many who bore the Christian name were defirous of coming to terms of agreement with me; but upon this express condition, "That in the treaty of amity betwixt them and he, it should be stipulated that they fill be called by the name of Christ, for it was now become fcandalous to bear the name of another." This request I thought reasonable enough, and that to grant it would be no very great concession on my part, therefore I readily agreed and the treaty was confirmed. It is an invariable rule with me, that it is not very material whether a man is called a Christian or hot, provided I have but fafe posfestion of his heart: for names do not change the nature of things. 10 VIEVE VI

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This amiable fiend, lady Prosperity, rested not in her pleasing operations, till the had quite reduced the oriental nations to fuch a degree of reason, that they petitioned my personal return among them, and as my loving subjects returned to their allegiance. Having now fecured the oriental, the splendid lady and me, undertook the conquest of the occidental church; and, the better to succeed in our enterprize, we fixed our abode at Rome, famous both for ancient and modern paganism. As for me, I knew it was necessary I should remain incognito, till a fair opportunity should offer for my emerging out of darkness: but my lady Prosperity decked herself in her richest attire, and openly resided among the Christians, who were fo ravished with her excellent beauties, that he was deemed the most happy man who could prevail with her excellency to take up her lodging in his house. Her ladyship you know, is not to be won by every one who addresses her; here the acted according to previous instructions, and

Dial. 10.] of DEVILS. 317 and made free with the bishop's house, as belt swited to our purpose.

Wonderful were the works which the performed there; for at her first arrival the bishop was no more than a plain honest man, having but one congregation in his diocese; but first she created him, Reverent; then, His Lordinip; then, His Grace; and after that, His Holines, &c. Indeed the vast dominion and immense revenues which she conferred on him, so swelled the haughty prelate, that, not contented with the honours then possest, he claimed dominion over all as the father of the whole world. Even this was fhort of giving content, unless he should also reign over heaven and hell; therefore he hath feized the gates of both, and lets in and out just whom he pleases. Nothing short of arrogating to himself the prerogatives of the Almighty, could fatisfy his ambition, fuch as his holiness, infallibility, supremacy, &c. The devil himself never aimed at higher things. In the mean while her ladyship, at her leifure hours, waited on those who were of any

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any account among the Christians, who for the most part had nothing of Christianity but the name. Some indeed were firmly attached to Immanuel, who could not be bribed even by her largest offers; but their number was comparatively small. Seeing the progress which Prosperity made, they went about the streets complaining in some such words as these: "This harlot Prosperity will be the ruin of Christianity."

In process of time I was sent for to the bishop's court, he being entirely reconciled to me. The worthy prelate received me with all the reverence due to my person, and laid before me a beloved scheme which he had designed, and of which he desired my opinion.

Having maturely digested his plan, I replied, "Worthy and self-adoring sir, has your holiness power sufficient to defend your deityship, providing your divinity should be called in question?" To which his holiness. "Yes, yes, yes, I have—I have—There are several potent princes, who will conspire to make me omnipotent.

They will fpend their fubstance-depopulate their dominions-destroy their bodies, damn their own fouls, and the fouls of their fubjects, in defence of my godhead. There are many wife priefts also, who will contribute all their wisdom, for their own emolument, to make me omniscient or infallible." Having fuch an agreeable account of his holiness's affairs, I resolved all his scruples at once; for thus I addrest him. " Most subtile of all the priests, if thus you are supported, I think all things go very favourably. Therefore lose no time in publishing to the world your excellent scheme of divinity. Let it be proclaimed, that henceforth you are no longer man."

IMP. His holiness was in the right of it to disclaim humanity. What mortal man was ever endued with such qualities as are his? What mere man was ever infallible? Not Peter, he fell low enough. Infallibility is an essential attribute of Godhead, and his holiness being possest of that, must need be God. What man ever did, or ever will reign with despotic power over

all the priefts and princes of the earth, putting down one and exalting another at his pleafure, like his holiness. It is by him that kings reign, and princes decree judgment, and not by the Almighty as formerly. Therefore his holiness can be no mortal man. And yet a mortal god is a strange fort of character.

Inrib. The great priest thanked me for my good advice, secretly renounced the name of Jesus and swore allegiance to me. Called for Falax, whom he chose for his scrivener, and Persidiosus whom he appointed secretary. Then, with all convenient speed, issued forth an edict, in which it was declared.

- of any force, to decide religious controverlies; but that the bare word of his holiness at Rome should determine in every case.
- 2. That no man henceforward should dare to search the scriptures, contrary to the resolution of the apostolic chair; the Bible being condemned as a book full of heresy and protestant tenets; containing many things pernicious to the souls of

3. That the pope's bible, or canons, decrees, and legends, are to be held as the only rule of faith and practice, exclusive of all others under pain of eternal damnation.

That God, who made heaven and earth, hath no longer power to fave or damn any man without the pope's permission; and that the infallible bishop of Rome would fave and damn whom he should think proper.

5. Notice was given to all whom it might concern, that the free pardons were already all expended. So that a former proclamation made from another quarter, which held forth nothing but free pardons, is to be held null and void; and that in future no man may expect pardon, unless the full price is paid into the hand of a faithful priest, as delegate of his holiness.

6. That the Holy Ghost is to be deemed incapable of the work of sanctification; all the souls he hath undertaken to cleanse, having been found with many spots upon them, lines's furnace hereafter to be named on

Adversifement, That his holineis the pope has, at great expence, obtained a very large quantity of the most purifying fire in hell, together with a battation of the most skilful furies of the pic to work the stames, both of which he hath placed in himbo, alias purgatory, where for a proportionable sum promptly paid unto one of his holineis's talls, or priests, any catholic spectre shall be busined as white as a bishop's band.

8. The better to encourage this branch of priest-craft, it was declared that no case is equide desperate, but that of those who abide by the Bible as the only rule of faith and practice.

has no longer any power to support princes in their sovereignty, that power having devolved upon his popethip; who for the future would exalt or debale princes, as they proved steady or unsteady to his interest.

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in the least call in question the pope's divinity, his supremacy, and infallibility, and every person thus offending should be deemed an atheist, an heretic and traitor, and as such should be destroyed.

Now, my brother, having thus far carried on my history, let me beg you to recite some part of yours.

FAST. With all my heart, brother, but it must be to-morrow morning. Our time is now spent. Business must be attended, or it will wither and decay.

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10. It was challed; that no man floudd in the least call in question the pope's divimany she supercook, and infall-billey, and every species thus off thang should be desired an article, an hence and rancor, and as shock thould be desired; thus far carand as shock thould be desired; thus far carshow, my brother, having thus far carsied on my lattery, let me beg you to redeterment peace of sattrage.

Frank Win se bane bears, brother, but it must be to stort, morning. Our time is now frent. Thanks mult be attended, or it will wither and decay.

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